THE
# NEW-CHURCH REVIEW
A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE
SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

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Our Strength and Our Weakness. JOHN GODDARD . . . . . 321

The Book of Revelation (The Word as a Whole: Third Series):
VII. The Descent of the Holy City. WILLIAM L. WORCESTER . . . . . 334

The Growth and Development of the New Church. JOHN WHITEHEAD . . . . . 342

Defects in New-Church Organization. CLARENCE W. BARRON . . . . . 353

Has the New Church a Religion for the Average Man? CHARLES W. HARVEY . . 371

What Should Be the Aim in New-Church Evangelization? WALTER B. MURRAY . . 384

The Labor Movement and the New Church. E. M. LAWRENCE GOULD . . . . . 396

The Downfall of the Historic Faiths. ADOLPH ROEDER . . . . . 409

"Psychology, General and Applied," by Hugo Muensterberg. [A Review.] LEWIS F. HITE 420

(For Editorial Department see next page)

Pacific Theological Seminary

## EDITORIAL DEPARTMENT


Editorials:

The Chicago Convention - - - - - - - - - - 431
"A Nation that is Blessed" - - - - - - - - - 440

Biblical and Doctrinal Studies:

What of Man's Doing Greater Works than His Lord? - 449
The Correspondence of the Thyroid Gland - - - 456

Current Literature:

Spalding's "The Kingdom of Heaven as Seen by Swedenborg" - - - - - - - - - - - - - - - 464
Mains's "Divine Inspiration" - - - - - - - - - 467
Wright's "Early Prayer Books of America" - - - - 471
"The Essential Place of Religion in Education" - - 473
Rees's "The Holy Spirit in Thought and Experience" - 475
Dearborn's "The Influence of Joy" - - - - - - 477
Hebberd's "New Proofs of the Soul's Existence" - - 479


# The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The Board of Editors, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Lewis F. Hite and Mr. B. A. Whittemore; with the Rev. James Reed in an advisory capacity.


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THE
# NEW-CHURCH REVIEW

VOL. XXIII.] JULY, 1916 [No. 3

## OUR STRENGTH AND OUR WEAKNESS.

BY THE REV. JOHN GODDARD.

DURING the past few years, the apparently slow growth of our church organization has been brought in various ways to our attention. While this question is quite distinct from that of the progress of the spirit of the new age or church in the world at large, and does not necessarily becloud our faith in the new revelation, it does call for an explanation, and while none of us would attempt to speak with authority, or in a dogmatic spirit, it may be useful to consider some possible reasons, and especially if, as a result, we can see more plainly our mistakes or our shortcomings, and the way to avoid them.

Our theme may be defined as "Our Strength and Our Weakness, with some thought upon how our weakness may be overcome."

Our Strength. We shall hardly disagree upon the question of where our chief strength lies. The Divine strength without which we labor in vain to build the house of the Lord is not now meant, but our own strength or effort, and the basis on which it rests. No one of us will dispute that this consists in the revelation of truth from the Divine Word contained in the writings of Swedenborg. This, we are told, is meant by the city New Jerusalem, which gives to our organization its name. Here is

the second advent of the Lord in the form of truth adapted to human understanding, human freedom, and human use. This revelation, while not our own, is in our keeping as stewards of the Master. We may be faithful or unfaithful stewards. We may use our treasure for ourselves, or for the Lord. "Unless the Lord keep the city, the watchman waketh but in vain." But apart from the Lord, our strength lies in the revealed truth.

As the prophet says, "we have a strong city." Strong are the teachings, when once brought to the surface of our minds, in their appeal to the reason and freedom of a manhood age of human development; strong in their ability to account for and explain the various phases of religious faith and life; strong in their power to unify, not only all phases of sincere belief, giving to each its place and use in the Divine economy, but all races and forms of mind as parts of one grand humanity; strong in their unfolding of the philosophy of creation, the distinct degrees of life, from the highest angelic to the lowest material forms; strong in their capacity to account for the Bible, to reconcile its letter and spirit, and reveal the secret of its continuing power; strong in their clear unfolding of the fact of a spiritual universe within the material, the explanation of spiritual substance, of death, resurrection and eternal life; above all, strong in their appeal to the depths of the human heart in proclaiming that the love of Jesus Christ is the supreme power in the universe, and that in His Divine Humanity He dwells with men, the one true object of our worship, King of kings and Lord of lords. So immense in its scope, so sweetly reasonable, so broad and charitable, accounting for and making room for all kinds of humanity, and yet so uplifting to the soul, holding up the holiest conception of God and the noblest conception of human life and duty as the end we should strive after, we are constrained to say, this is the

work of God. No man, however gifted, could have invented or even imagined it. If any one has ever fairly conceived of the grandeur and unity of the system, he will scarcely deny that it came down from above, even if he question the infallibility in minor particulars of the human instrument. It reaches down to the lowest, it opens the door to the highest, by appealing to the noblest motives that the world has ever known. It exalts the rational powers. It sets the soul free. In the light of this holy city of truth, human life is exalted, unlimited, full of meaning, full of promise, full of inward peace. "We have a strong city."

No church in historic ages has ever before been able to explain the mystery of being as it is now revealed.

Early Christianity possessed a conviction of the Lord's presence and power which often made its votaries immune to the fear of pain or death, but this was almost wholly the result of the Savior's presence in the heart rather than in the understanding. He did not, because He could not, explain to His disciples His relation to the Father, so as to preserve the thought of the unity of God. He could not tell them where and what the spiritual world was, although their senses as well as their hearts proved its existence. He said there were many things He would tell them, but they could not bear them then. Yet, while they did not understand Him, for a season they worshipped Him alone, baptized in His name alone, and believed in the spiritual world with a conviction perhaps equal to ours, although of a different kind. There were *intellectual mysteries*, which in the decay of faith opened the door to fallacies, and which were used by ecclesiastics as a means of arousing fears and promoting their own ambitions.

In contrast with this mystery of faith, think of Swedenborg's vision of the heavenly temple, over

whose gateway were the words, "Now it is permitted." Entering the temple, he saw the veil removed from the holy place where the Word had been concealed. His explanation was that hereafter it will be permitted mankind to enter intellectually into the hidden or mysterious things of faith and of the Divine Word; for the particular truths concealed within the Word, when once laid open, are so many mirrors of the Lord (True Christian Religion, n. 508).

"It is now lawful to enter intellectually (*intellectualiter*) into the hidden things or mysteries of faith." Is it not possible that we have misunderstood this statement, by substituting in our thoughts the idea of *reason* instead of the intellect as Swedenborg uses it? But let us seek an explanation of the difference.

Swedenborg tells us that all the doctrines of the New Church were given to him, not by any spirit or angel, but by the Lord alone *while he was reading the Word.* Some of his writings, according to this statement, must be more *direct unfolding* of the Word than others, notably the "Arcana Cœlestia" and the "Apocalypse Explained" and "Revealed," because they are drawn immediately from the Bible text. We should naturally expect, then, that when we open the "Arcana," for example, we should come into more direct connection with the mind of the Lord than in the other works in which Swedenborg evidently follows his own topical arrangement of the doctrines which he received originally from the Lord while He read the Word. "The Divine Love and Wisdom," for instance, is a logical appeal to the ordinary human reason. It addresses the elevated understanding as distinct from the will — the mind of the philosopher even the selfseeker, as well as the mind of the humble disciple of the Lord. It speaks primarily to the intellect. We can recognize the close connection of the thought from beginning to end. And so, too, in a large degree, in other topical

works of Swedenborg, like the "True Christian Religion." But how many of us can recognize the connection of the thoughts as drawn forth from the word in the "Arcana Cœlestia," or trace them to their source? How many can clearly see the application to the text of the law of correspondence? Swedenborg recognizes our weakness in his continual repetitions. When he affirms so frequently, "hence it is evident," "hence it appears," to how many of us *is* it always evident? We come across beautiful, intelligible, heart-searching, concrete and useful truths on every few pages, but the connection which Swedenborg tells about eludes us. Only through the help of the literal sense is it clear. Yet here is Swedenborg's chief work, which contains all the rest.

In the topical writings, — speaking generally, — the truth is brought down to the plane of natural human reason. In the "Arcana," on the other hand, do we not need a deeper kind of insight, an opening of higher faculties? The learned theologians of the world, even when acknowledging Swedenborg's wonderfulness, cannot accept the doctrine of correspondence as applied to the Word. Do we not meet with some of these difficulties ourselves? If so, here is a weakness, and one reason for a lack of growth.

But when Swedenborg says that we may now enter intellectually into the mysteries of faith, is he not using the word "intellectually" in the specific sense in which it is so often employed in his psychological writings? In this sense, the intellect dwells on a plane above the natural mind with its natural reason. It means the understanding illuminated by heavenly love, the understanding united with a heavenly will. Here we see a reason why the "Arcana" is not plainer or more connected, or more interesting to us. And here, doubtless, is a reason why we are warned against attempting to reach the internal sense of the Word through the science of correspondences, and advised to confine ourselves,

at least for a season, to the literal sense; and the reason why, as we are told, the internal sense is guarded by the Lord as the angelic heaven is guarded, and why genuine truth does not appear in the letter, except to those who are in enlightenment from the Lord (Doctrine of the Sacred Scripture, nn. 56, 57). And in the same way we may understand why the woman who brought forth the man-child, and who represented the New Church, was in the wilderness, as meaning not only the church among a few, but a church as yet devoid of good, or of that kind of heavenly love which enables heavenly truths to appear (Apocalypse Explained, n. 730). I have been kindly reminded in this connection of Swedenborg's own statements in the "Arcana," that the internal sense is more for angels than for men. If any one of us imagines that the unfoldings of the Word in the "Arcana Cœlestia" can be clearly understood by the natural reason, he is recommended to read carefully numbers 2094, 2523, 2541, 2551, 2574. Also No. 22 in the work on the "Animal Kingdom."

The Christian church at large has inclined to accept certain phases of the new teachings, notably respecting the resurrection and spiritual world, and the trinity; but this doctrine of the internal sense of the Word is generally ignored or repudiated.

Returning to the temple of vision, the time will come when the words which close that vision will be fulfilled: "Enter hereafter into the mysteries of the Word, which has been hitherto shut up; *for all the particular truths therein are so many mirrors of the Lord.*" Are not these "particular truths" those which are drawn directly from the Word, as contrasted with the general, topical or adapted truths in the writings more directly addressed to the ordinary or natural reason? The time will come when we shall enter into these particulars. But we need not only to hope for it, but to be willing to wait for it,

to pray for it, to labor for it. "The Spirit and the Bride say, Come, and let him that heareth say Come"; and this means, we are told, that believers should pray that the real church may come; and prayer involves life.

We have doubtless had enlightened ones among our ministers and laity in the past, but we have also had those who have believed and followed the belief that through an outside knowledge of correspondences they could unfold the spiritual sense of the Word; thus practically questioning the principle declared in the Doctrine of the Sacred Scripture, nn. 56, 57, that the truth of doctrine is not thus obtainable, and that only the one who is in a state of heavenly love can open that door. It is not a question of natural reason, then, but of what Swedenborg terms "the intellectual," which means a perception of truth from the love of it, or the marriage of love and truth in the soul.

There is no room in the New-Church teachings for self-intelligence, or human conceit. The very first thing in spiritual perception, as in spiritual living, is what Swedenborg terms "the affirmative state." This affirmative state has by some professed believers been identified with, or confounded with, the acceptance of Swedenborg as a Divine authority. But the affirmative state means, what is so often told us, namely, the willingness to accept whatever the Lord has spoken. This does not mean to accept on authority what even Swedenborg himself tells us the Lord has spoken, much less what any interpreter says he has spoken. It means a state above all this — a deep humility which is willing to receive the word of the Lord; and this involves a true faith, which is described to us as *a power to see the truth when declared*, and which makes one say to himself, when he hears it, "this is true, and this." (Doctrine of Faith, nn. 1, 4, 5.)

There have been some among us in the past who have thought that the New-Church doctrines could explain all mysteries, and answer all questions. I know of a Sunday School teacher who was offended and left teaching chiefly because this was called in question. Then again there are those who refuse to become church workers until all their questions are answered, or at least until they understand Swedenborg. We need to recall our Lord's words: "If any one wills to do God's will, he shall know of the doctrine." If any one does not so will, he will not know, or will not possess an interior conviction or enlightenment. "Behold, He cometh with clouds, and every eye shall see Him" means, we are told, that all will acknowledge Him who *from affection are in the understanding of truth* (Apocalypse Revealed, n. 25).

One great weakness, then, lies, in the fact, if it be a fact, that the New-Church teachings are not to the world around us, nor yet to many of us, matters of supreme importance. We value worldly success, honor, ease, pleasure. It should not discourage us, however, for it is predicted. The woman or church is in the wilderness. But the knowledge of this weakness should strengthen us in our effort to do better.

We have thought of the immense scope of the New-Church teachings as an element of strength. But this in another aspect is an element of weakness. And yet it is a weakness for which we are not wholly responsible. If we were all like John Clowes, who came suddenly into the new faith through his vision of the glory of the Lord which attended his reading of the words, "the Divine Human," and who, while never severing his connection with the established church, yet was instrumental in building up the largest centre of the New Church in the world by leading people to this most vital teaching, then, like him, we should doubtless be missionaries

filled with zeal to carry to all the world the glad tidings that the Lord Jesus Christ is King of kings and Lord of lords.

But perhaps that is not the chief thought which made most of us believers. The New Jerusalem has twelve gates. Some have entered by the north gate of natural reason; some by the south gate of a more spiritual rationality; some by the west gate of grateful affection for having been relieved of superstitious personal fears of God and the hereafter. Perhaps but few have entered by the east gate of loving perception of the glory of the Lord. Perhaps the larger number have entered through the teachings respecting death and the life to come, which at first appeal chiefly to the natural affections. Then, again, some of us may be represented by Ephesus, or the emphasis of true doctrine; others by Smyrna, or right actions; others by Sardis, or the emphasis of ritual, etc. And so it is that few as we are, we pull in different directions, or lay stress upon different things.

Is it not true, then, that the immense scope of our faith, which has been called our strength, may be in another aspect an element of weakness? I recall my discouragement, in my early pastoral work, at the disagreement among our own people, the lack of harmony in their doctrinal discussions. One emphasized this, and another that. A new-comer, at first enthusiastic, became surprised, and at last discouraged. He said, "I came here expecting to find unity of faith, but you seem to differ on almost every vital doctrine." There was a lack of the unity which comes with brotherly love. Even when charity exists, we incline to lay our emphasis on different points. We are not indeed responsible for our different forms of mind, but where this state exists, the Church is spending much of its strength in the vain effort to explain all things instead of doing things.

There is another element of weakness in our ability to attract numbers which we should not regret, that is, the Church's lack of power to appeal to fear of God and His punishments hereafter. A man who was not a church-goer was led to come and listen to a sermon on the eternal, unchanging love of God. His sole remark afterwards was, "Then I am all right." He had lost his fear, but whether he had gained anything to take its place is perhaps a question. A prominent Methodist clergyman, who is now a bishop, when he heard the statement that hell was not a matter of God's will or of God's creation, but the result of human will, combatted the thought, replying with some heat, "We could do nothing with the masses of people unless we believed in God's hell." We lack this power of Calvinism, Methodism or Catholicism, but do we regret this weakness?

Once more: We lack to-day the stimulating influence of persecution. The blood of the martyrs is the seed of the Church. Some of us can recall a time when a New-Churchman, as well as his children, had at least to bear with a certain mental if not physical aloofness on the part of those of other faiths. Now, on the other hand, there is a general willingness to listen to anything. There is a dissatisfaction with the old faith, and with many religious leaders a yearning for new light. But as things are, there is a toleration in the churches of all kinds of belief. "Come in with us," the ministers of most of the churches say to our people. They are told that they can believe what they please. Of course the effect of this is to weaken our organization.

And again: The New-Church teaching respecting death and the resurrection, which has been the most attractive of all its doctrines, is no longer strange or new to the thinking world. The influence of that teaching has extended far and wide. It arouses

little opposition. Hence one of our chief appeals is rendered less effective.

Other reasons might be given, but there is a time to pause, especially in the utterance of negations. We may not close, however, without at least a few brief suggestions as to where our duty lies, and how we may gain strength.

We can gain strength as an organization of the church by cultivating the specific life for which the New Church stands. If we are to be a church, and not merely a missionary body, our central effort must not be made along the line of expositions of theology, or the explanation of mysteries, but of life according to its simplest and plainest teachings. For religion is life.

What are these clear and simple teachings? They are found in the "Four Doctrines," which we can reduce to three, since the doctrine of faith is involved in that of the Lord. The doctrine of the Lord is the chief, in one sense the whole, for we are told that the New Church is to be the crown of all churches, because it worships a visible God in whom is the invisible, that is to say, the Lord Jesus Christ. And we are taught that when, after the Last Judgment, the disciples were sent through the whole spiritual world, the burden of their message was that the Lord Jesus Christ reigns. This was all, or at the heart of all. This thought of the Heavenly Father as perfect love, and of His nearness to us now, and of the business and motive of our lives to be "that ye may be the children of your Father who is in heaven," should be the burden of our teaching from the pulpit and in our families.

Then the doctrine of the Scripture should lead the head of every family, to begin each day with a reading from its pages, and a prayer for the Lord's guidance through the day. In the early days of our organization this was generally done. If it is not done now, we have a good and sufficient reason for

our weakness. And if we would add to this brief readings from the "Arcana Cœlestia" with a prayer to be enlightened, it might help to bring a new perception.

And then the doctrine of life. The Church will be a church according to its faithfulness to this. And the doctrine of life is built upon the Decalogue as now unfolded, upon personal faithfulness to its laws as the laws of God, as now opened in their deeper literal sense, forbidding not only evil acts, but the cherishing of hatreds, lusts, envyings, jealousies and covetings in the depths of the heart. Here is the vital test of a New-Church life, and we cannot substitute for it any of the outward reforms which appear to be the burden of most nominally religious bodies. We may be glad that these reforms are undertaken. In our function as citizens we may and should encourage them as far as they are right; we may even hope that they are preparing the way for more vital things; but we must not allow them to displace the vital duty of the individual to obey, both in act and in spirit, the law of the Lord, looking to Him for the will and wisdom and strength required.

Is it possible that we have been content to follow the standard of the world or church outside in matters of business, of marriage, of the limitation of families, of recreation or pleasure? Have we taught our children from day to day the true principles and the true motives of living, and talked of them while sitting in the house, walking by the way, lying down or rising up? How far are we governed by the law of use? Many other questions are suggested, which we have not time even to ask.

But when all this is done, there still remains the important missionary duty of our body. As members of the Lord's seventy apostles, it is surely our individual duty as laymen or women to be of helpful spiritual service to those we meet, both in the

way of explaining truth, or leading to a better life. And as an organization it is our plain duty to let our light shine as widely and wisely as possible before men. In this connection let us not forget the words: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

But let us not be discouraged, come what may. The Church is in the wilderness among a few, and even with those few its life is feeble. This fewness and this feebleness are predicted. It is not necessary, we are told, that the true church should be great in numbers, but it is necessary that there should be a church that is founded upon the genuine truth. We are doubtless living in a peculiarly materialistic age, and we feel the power of it. But we must not yield to it, for then, in the words of our Lord, "the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Humility, trust, faithfulness to our light should be our chief concern, and the prayer of the blind Paul, "Lord, what wilt thou have me to do," our unfailing prayer. With all our weaknesses, with all our unsolved problems, and with all our discouragements, when the question arises whether our organization is a mistake, we shall answer, with the apostle, when the twelve were asked by their Lord whether they, too, as so many had done, would leave Him, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God." Patiently let us wait, earnestly let us continue to work, watching for the indications of Providence. And to the One only Lord and Savior let all glory be.

JOHN GODDARD.

# THE BOOK OF REVELATION

## (The Word as a Whole: Third Series):

## VII. THE DESCENT OF THE NEW JERUSALEM

By the Rev. William L. Worcester.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. (Revelation xxi, 10, 11.)

OH for a vision from the high mountain! Oh that some angel of the Lord would lift us up to his point of view, to see the Lord's purposes for men as He sees them; to feel as he feels the greatness of the Lord's love and power, the certainty of the triumph of truth and right for all who acknowledge Him, and the blessedness of the life that is open to those who keep His laws!

If the Church in any age is to live, it needs its prophets — those to whom the Lord's purpose for mankind shines out clear and bright; who have power to hold the ideal before us and to point the way to it. The Church lives only as the Spirit of the Lord is poured out upon it, causing its sons and daughters to prophesy, its old men to dream dreams, and its young men to see visions; only as men and women, young and old, have vision of the Lord's ideals and live in the light of them.

We are led to this thought if we consider the Lord's Word as the food of the soul. We note the tendency in ourselves and in others to cast about here and there for encouragement, cheered or dejected as our affairs of home and business and the

affairs of the world go according to our hopes or not; to feed upon these crumbs of comfort, when the great and glorious certainty of victory in the Lord's strength and of blessed life for mankind from Him stands before us in His Word, written in glowing colors in the Prophets and in the Book of Revelation. In these promises there is strength; the Lord's Word is the soul's true food.

We who call ourselves of the New Church, of all people, should find this strength in the promises of the Lord's Word; we should live in this strength, and should radiate it to others. "Church of the New Jerusalem" we say; we write it on the sign before the church door. What does it mean? What should it mean to us?

It means that we accept the revealings of the Lord's Word as the surest of all truth; and specifically that we believe in the blessed life pictured by the Holy City, New Jerusalem, in the last pages of the Scripture, as a glorious reality for angels and for men; as a Divine ideal which surely will be realized. The Holy City means to us a new age of blessed life which is to be. We believe that the blessed day is near at hand, that it is dawning on the world. If we are truly of the New Jerusalem, this Divine vision is not something that we enjoy for an hour and then dismiss from mind. It is real to us; it is the great reality in the world to-day; it is with us day and night; it is the great interest of our lives, inspiring and guiding all our thoughts, moulding all our plans. It is the controlling influence in our lives; we walk in the light of it.

It is good at times, and often, to read the last chapters of Scripture, to see again the vision as the angel shows it to us from the mountain, to consider its meaning, to meditate upon it, to let the Divine ideal take possession of our minds and hearts. There is power in any ideal which is held in mind and loved. Every development in human life,

everything accomplished in human life, existed first as an ideal. A house or other building exists in the mind of the architect, and then on paper, before it is embodied in wood and stone. Every good work and every evil work was first in the heart and the mind of the doer before it was accomplished. To speak truth, the plan of every good work, like the plan of the tabernacle, is from heaven, is inspired from God. To see clearly a true ideal, especially a Divine ideal, to love it, and to meditate upon it, brings it nearer to accomplishment.

So with this glorious vision of the Holy City, New Jerusalem descending out of heaven from God. To dwell upon it, to love it, brings nearer its accomplishment, to meditate upon it as the promise of a new order of life — strong, peaceful, fruitful, blessed life — which is dawning and is to prevail on earth; for the mouth of the Lord hath spoken it. The blessed life is shown us as a city, with walls and foundations of precious gems; with gates of pearl opening on every side; with street of gold; and through the street the river of life flowing, and the tree of life on either bank yielding fruit and healing leaves; and the sunshine of the Lord's presence over all. It is useful to dwell in thought upon this vision and to love it, knowing that it is a promise from the Lord of a blessed state of life to come. So to dwell upon it gives us courage and hope.

But we can do more. The Lord who gave the vision has in these latter days given the explanation of it. Any one who will may read, and may see in the particulars of the vision the qualities of the life which it describes. The walls and foundations of the city are the foundations of life laid firm in Divine truth from the Lord's Holy Word. The gates are also truths, but relating directly to the ways of life. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the

city." The gates are the truths of the Divine Commandments and of the Lord's saving power, which shut out all things that defile and offend, and make life strong and peaceful. The city lies four-square, a full character, evenly developed in truth and love. The street of gold is the way of love, of use and service in love to the Lord and one another. The river of life is the constant and abundant instruction from the Lord's Word (especially from the Apocalypse now opened), cleansing and refreshing the life. Even now as we draw our lesson we are drinking of that stream. The tree of life upon the banks is faith developing into works of charity and service, in the blessed consciousness that all life and all power to do good are from the Lord alone. The leaves of the tree are for the healing of the nations, because from this faith and dependence upon the Lord comes rational thinking even in natural affairs. No temple was seen in the Holy City, but the Lord God Almighty and the Lamb are the temple of it, because all that the temple and its ceremonies represented is realized in the living sense of the Lord's presence, and of dependence upon Him. "Behold, the tabernacle of God is with men, and he will dwell with them. . . . And God shall wipe away all tears from their eyes."

Think not of a deserted city, but a city teeming with joyous life. Angels are at the gates; "the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." The city itself is declared to have the measure of a man, that is of an angel. And presently the vision changes, and instead of the city is seen a bride. The blessed life here promised is a city as regards its principles or doctrines, and as to its loving relation with the Lord, a bride.

The picture given in the Revelation makes one with that given by the prophet Zechariah: "Thus

saith the Lord: I am returned to Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." And it makes one with this promise of Isaiah: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Here, too, in this vision of the Apocalypse, is realized the angels' prophecy of peace on earth; and our Lord's own promise, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The bright promises of the whole Word are gathered into this picture of the Holy City, with which the Scripture closes.

There is value, there is power, in contemplating this vision, this ideal of blessed life; in meditating upon it and loving it; remembering always that the life here pictured is not for heaven alone, but also for this world. The city was seen descending out of heaven from God; it has the measure of a man and angel; "Behold, the tabernacle of God is with men, and he shall dwell with them"; "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." There is power in contemplating this promise of blessed life, as a promise not only for heaven but for earth, whose fulfilment is near, even at the doors.

But the value and the power of the promise are

increased, when we take one step more, and from the unfolding of the vision learn the principles on which the blessed life must rest, by which it must be attained. They are two: the acknowledgment of the Lord Jesus Christ in His Divine Humanity, as God of heaven and earth, and a life of obedience to His commandments.

These two essentials of true Christian life are emphasized throughout the Book of Revelation. These two, the acknowledgment of the Lord and the keeping of His commandments, are the two witnesses, in the eleventh chapter, which though apparently overcome for a time, were restored to strength and prevailed. These two, in the same chapter, are meant by "the temple of God opened in heaven, and in it the ark of his testimony." Again, in the fourteenth chapter, after mention of the hundred and forty-four thousand with the Lord on Mount Sion, it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." These two, in the fifteenth chapter, are the song of Moses and the song of the Lamb, which are sung by the redeemed. Of the Holy City it is declared that the Lord is its light, and that by doing His commandments that we have right to enter in. "The throne of God and of the Lamb shall be in it (the acknowledgment of the Lord), and his servants shall serve him" (obedience to his commandments).

The Holy City becomes to us not merely a lovely vision, but a definite ideal of life for individual men and for society, a practical plan of life whose principles are clearly declared — the principles by which it is established in heaven, and by which it will be established upon earth. If we really are attracted by the vision; if we desire to hasten the coming of the blessed life, and to be partakers in it, our opportunity and our duty are plain. The life of the Holy City will come by acknowledgment of the Lord in

His Divine Humanity, and by obedience to His laws, and in no other way. These are the principles which must rule in our personal life, in our home life, in civil and industrial life, in national and international life. The blessed day is coming; it is coming by these means, and by no other means. To live from any other motive, by any other principle, to place our dependence on any other strength, hinders the descent of the Holy City and the realization of its blessed life. To live in acknowledgment of the Lord as present with all power to save, and in obedience to His laws, is to do our part to hasten the blessed day.

It is pitiful when the glorious promise of the Holy City is before us, that we should cast about for other encouragement; and it is folly when the way of attaining the blessed life is made so plain, to seek for our own or the world's redemption by any other means; to try this and that expedient, instead of going steadily, patiently forward in the only way which can give success.

And is it wrong to desire to see evidences of the descent of the New Jerusalem? It cannot be wrong when we see about us fruits of acknowledgment of the Lord and of obedience to His laws, to recognize these signs of the times, and to thank the Lord for them; just as it is not wrong, but a very blessed thing, to see a little of the Lord's providence in our own experience and in the world about us. But in neither case must we attempt to measure the Lord's work by what we see, or refuse to acknowledge unless we see. Some glimpse of the Lord's hand is given us, to strengthen our faith in Him. If we see a little of the Lord's providence we must be grateful; if we see signs of improvement in the world, in the greater freedom of thought and life, in the new and growing sympathy with children and with the sick in mind and body, and in the wiser ways of helping them; in the growing sense of the unity

of mankind, the feeling that men the world over are brothers and sharers of one life, — if we see in these and other such things signs of a new and brighter day, especially if we can trace these effects to acknowledgment of the Lord and obedience to His commandments, we must be grateful, but we must not demand to see evidences, nor let the desire for these lessen our confidence in the promises that the Lord had given in His Word. The outward evidences of the new day are helpful in a subordinate place and way; they are strengthening to our faith; but to put these things first is to trust in our own senses and in ourselves rather than in the Lord. The Lord's own promise, the vision that He has given, should be our inspiration and our strength. We should drink in the vision. We should live in the light of the Divine promise, while we work and pray for its accomplishment.

The Lord in all His Word and in all His works is saying, "Surely I come quickly"; and we by our prayers and by our life of acknowledgment of Him and obedience to His commandments should answer, "Even so come, Lord Jesus."

William L. Worcester.

# THE GROWTH AND DEVELOPMENT OF THE NEW CHURCH.

By the Rev. John Whitehead.

WE frequently hear the question asked, Why does not the New Church grow? There are many factors in the answer to the problem of the growth and development of the Church. When we see the great increase of many of the sects of the old faith during the last century and compare this growth with the slow progress of the new, we are greatly surprised and perhaps discouraged by the contrast. We are apt to take refuge in saying that the New Church has produced large results outside its own boundaries by influencing the thought of the world in many directions. But on the other hand we may ask, assuming this indirect influence, Why do not many of those thus influenced come into the visible organization?

One important factor in the growth of the various sects of the First Christian Church during the past one hundred years is that they all practically acknowledge the same doctrines. The differences between them are slight. Sects generally are formed on some one idea. When this is received it is easy to become a member of the denomination. But the New Church differs from the Old in many points of doctrine. If a person is attracted to the New Church by one doctrine, as for instance the doctrine of the life after death, he finds that there are many more doctrines that must be received before he can become an intelligent New-Churchman. Although attracted by one idea, he may be repelled by another, so that he finds, to become a sound New-Churchman, he must go through a course of spiritual education, and not merely through a sudden conversion. In this the making of a New-Churchman differs *in toto* from the making of an Old Church sectarian. Thus one must

know and understand in some degree the doctrine of the Lord; the assumption of the human in the world; the doctrine of degrees; the relation of the human to the Divine; the glorification of the human; the Spiritual sense of the Word; the nature of the life after death; the distinction of the New from the Old; and many other particulars of doctrine. He must unlearn many things which he had formerly accepted as true. Consequently there is a process of clearing away the ruins of the old temple before the building of the new temple can proceed.

Formerly it was supposed that man was regenerated instantaneously. There was little or no conception of regeneration as a slow process of spiritual growth and development. Hence all the methods of evangelization bearing on church growth looked rather to quick superficial results than to permanent changes in life and character. Baptism was supposed by some to be regeneration, hence persuasion to become baptized was the main method of propaganda. Or emphasis was laid on some one doctrine; the power and authority of the church to save, or predestination, or faith alone, or free grace, or some other single idea was emphasized, which, when received, made the man a member of the sect and he was thus supposed to be saved.

These are chiefly things of the past; but now the church seems to be running largely to civic and philanthropic or eleemosynary movements rather than to spiritual development. We have said enough here to show that the development of a New-Churchman must proceed along different lines from the way the Old-Churchman has been developed in the past, and that it is a much slower process.

In this paper, however, we wish to make a survey of the past history of the New Church, and show some of the difficulties of the way, that we may thereby learn something of the obstacles that have been met, and that we may thereby learn wisdom in meeting and overcoming present and future difficulties of a like kind.

In Swedenborg's own day and shortly after his death, it seemed as if there would be a large growth of the New

Church in his own country. We must remember that in Sweden the Church and State were united. A number of eminent men became interested in the writings of Swedenborg. Notable among them were Dr. Rosen and Dr. Beyer, who began to teach them in their classes and to preach them. This led to a fierce controversy and persecution, and finally they were reprimanded and warned by the Consistory of Gottenburg, and a royal resolution was issued ordering the prohibition and confiscation of all of Swedenborg's theological works. Swedenborg says of this trial:

> It has been the most important and the most solemn that has been before any council during the last 1,700 years, since it concerns the New Church which is predicted by the Lord in Daniel and in the Apocalypse, and agrees with what the Lord says in Matthew xxiv, 22. (See "Annals of the New Church," pp. 92-97.)

This persecution and trial of Dr. Rosen and Dr. Beyer is a type of what has recurred again and again in the last one hundred and fifty years. Wherever the doctrines of the Church have been proclaimed and more or less received, persecution, misrepresentation, and opposition have been manifested. Thus temptation is a logical sequence to the reception of the truth.

In Sweden it seemed as if the enemies of the Church had triumphed, yet shortly after the death of Swedenborg great interest was manifested in his writings. The Court of Appeals finally acted on Dr. Beyer's appeal and recommended that Dr. Beyer be left in peace, and that the whole trial be considered closed. The Council of State accepted this recommendation, and he was declared free to resume his teaching. (See Annals pp. 111-113.)

The interest in the writings of Swedenborg, in Sweden, was manifested in various places, and at length "The Exegetic-Philanthropic Society" was founded in 1786 for the purpose of publishing them. This society grew rapidly. A great number of men of rank and eminence became members. The crown prince (afterward Charles XIII., King of Sweden) was received as a member. Alas! for so prom-

ising a beginning; the society soon became interested in animal magnetism (hypnotism) and began to practice healing by that means, and finally sought intercourse with the spiritual world by magical means. This tendency led to the disintegration of the society, and only a few remained really interested in the doctrines of the New Church.

In this early movement of the New Church in Sweden we note that first it began with an interest in the theology of the New Church, and met with strong opposition from the theology of the Old. This opposition although apparently triumphing for a time, was in reality a means of developing increasing interest in many directions. But the really destructive forces came from within in the form of hypnotic influences, and spiritism. Similar influences were at work in France, and have appeared again and again through the past history of the Church.

Modern Spiritism thus took its rise long before the rappings of the Fox sisters. At intervals it has infested the Church with destructive effects. In France the early and promising beginnings were greatly injured by similar mixing of the doctrines with magnetic and spiritistic influences. When Andrew Jackson Davis first attracted public attention in this country, he claimed to receive communications from the spirit of Swedenborg, and while under spirit control he made long quotations purporting to be given by the spirit of Swedenborg. Yet these quotations were verbatim from the English translation, even to the errors made by the translator. Professor Bush and others at first hailed Andrew Jackson Davis and his revelations as in accord with the New Church. This gave rise to much controversy. About the same time other spiritistic influences affected the Church. In England Wm. White, the agent of the Swedenborg Society, embraced Spiritism, and used his official position to circulate spiritistic literature. In England and America T. L. Harris misled many by his peculiar spiritistic and communistic ideas. Later other strange forms of belief appeared, as for instance that of Mr. Christie, who claimed to be redeeming the hells by re-

ceiving influx from them and by thus bearing their evils. We may thus see that the very distinctive New-Church doctrine of the life after death has been subject to most grevious perversions and infestations.

Shortly after the organization in England of a body to study Swedenborg's doctrines, a dispute arose as to the wisdom of a movement to organize societies for worship. One party strongly favored remaining in the old organization, and there teaching the new doctrines so far as opportunity offered. The other party favored the organization of societies for New-Church worship, and soon a number of societies were organized. These two trends of the students of Swedenborg have continued to the present day. The Rev. John Clowes of Manchester, led the non-separatist party, and Robert Hindmarsh was a zealous leader of the separatist party. At that early date division and dissension arose on a subject that even at the present day has equally zealous advocates on both sides of the question. So long as the non-separatist ideas prevail it seems probable that no large accessions to the organized church will take place. Here is one of the vital subjects for study in relation to the growth and development of the Church.

Another fruitful source of controversy in the Church itself has been the form of its organization. In forming the organization in England an Episcopal form was favored with three degrees in the ministry; but this idea was not followed out to any practical results. The circumstances arising in the development of the Church led to the practical introduction of a democratic and congregational system. Societies sprang up here and there having at first little connection with each other. Each society was forced to depend on its own resources, so that there was little chance for the development of an episcopal form in the New Church. Moreover, there prevailed a fear lest the spirit of priestly dominion gain a footing, which feeling prevented the development of any strong central government in the Church. Nevertheless during the past century many efforts have been made to embody the principles taught in the

writings of Swedenborg in the constitution and order of the Church. The strength and efficiency of an organization are important factors in its growth and development. It cannot be maintained that in the past the New Church has had an efficient and strong organization. Numerous societies have sprung into existence from time to time; but many have died through lack of support and other causes. If a society could maintain itself, overcome its difficulties, keep itself free from injurious influences, it lived, if not, it died. There has been little of that fostering care that protects the infant in its tender years. More attention is now being directed to this end, and it is to be hoped that the future will not show the neglect that has been manifest in the past.

One of the subjects that has caused much discussion and trouble in the Church and that has been a chief point of attack from without is the treatise on "Conjugial" or "Marriage Love." This book deals with the central principle of human life. It surveys the entire field of sex relationship, and it analyzes both the true marriage relationship and the various forms which depart from it, even to the opposite. At various times in the history of the Church, from the very beginning, this book has been the subject of much discussion and dissension. Some would discard it from the authoritative theological works of Swedenborg, others take exception to particular statements. At times virulent assaults on the Church have been made from without by the enemies of the Church on account of the teachings contained in it. It should be evident that a clear conception and true understanding of this book are necessary, especially for the ministers and teachers, that they may guard and defend the Church in similar trials that may come in the future.

One of the most important subjects of discussion in the Church has been the nature of Swedenborg's writings and their relation to the Word. Various attitudes have been taken in regard to them. We will not here speak of the attacks made on Swedenborg's writings by those outside the

Church who have been negative toward them, but of the discussions concerning them in the Church itself. In the very beginnings of the Church in England quite a discussion arose, as may be seen in the *Aurora* Vol. I., published in 1799. Two distinct views were then taken, one that Swedenborg's writings are "the Word of the Lord," and the other that they are an exposition of the Word and doctrine from the Word. The editors of the paper after the insertion of a number of letters closed the discussion, lest it degenerate into a controversy. This subject of the nature of Swedenborg's theological works has been a fruitful source of discussion in the Church, and even of dissension and schism. Almost every conceivable attitude has been taken toward them. Some have looked upon his teachings concerning the spiritual world as mediumistically derived, and of no greater authority than spiritistic communications in general. Some have accepted a part of the doctrines and rejected other parts. Some regard Swedenborg as a mere commentator. Some accept him as a revelator only in part. Some accept the whole as a Divine revelation, and some regard his writings as additional books of the Word,—that they are the Word of the Lord in the same sense as the books of the Sacred Scripture are the Word of the Lord.

This question of the nature of Swedenborg's writings is important because our attitude toward them determines the nature and quality of our reception of the truth taught by them. It determines the quality of the church in us. A divided reception, partly affirmative and partly negative makes a divided church. In proportion to the purity of reception will be the purity of the church. Truth accepted as of merely human origin affects the natural mind only. Truth received as a Divine revelation opens the spiritual mind and develops the spiritual life. From these considerations we may see that in the New Church it is of great importance that we understand clearly the nature and source of the doctrines upon which the New Church is founded, and which constitute the New Jerusalem coming down from God out of heaven.

We might enumerate other subjects of discussion, controversy, and schism that have arisen in the Church. Rev. Mr. Cowherd of Manchester, adopted vegetarianism and teetotalism, and finally separated and founded the Bible Christian organization. At one time in this country there were three distinct and separate Conventions, the General Convention, the Western Convention, and the Central Convention. No doubt the lack of facilities for travel had some influence in their organization, yet there were potent influences in doctrinal differences and in divergent views on church government and forms of organization. Later these various parts united with the General Convention. Later still a separation again took place under the leadership of Rev. Wm. H. Benade, who organized the General Church of the New Jerusalem, commonly known as The Academy.

When we study the history of the Church in detail in the various countries and societies, we observe that there have been great divergencies and antagonisms on many different subjects. These remind us of what Swedenborg says of the First Christian Church in its beginnings. He says:

> The Christian Church began from the cradle to be vexed and divided by schisms and heresies, and in course of time to be torn and mutilated almost as we read of the man who went down from Jerusalem to Jericho; he was surrounded by robbers, who stripped him and beat him and then left him half dead. (True Christian Religion, n. 378.)

We must realize that the New Church is not established by an instantaneous and miraculous process. Its principles are a Divine doctrine and philosophy unfolded from the Word with which the doctrine and philosophy of merely human origin do not agree. As in the series of the Book of Revelation the perversions of doctrine and of life developed in the former church were manifested and judged one by one, so we may see that the New Church in its progress will meet with opposition and temptation from various forms of the old theology and life. They must be met and overcome gradually before the real church, the New Jerusalem, is fully established on the earth. As the Last Judg-

ment unfolded and manifested the states of the church at its end as revealed in the Spiritual world; so a corresponding manifestation and judgment takes place on earth; but this is a slower process. As the descent from the noonday to night in the former church was gradual, so the corresponding re-ascent to the mountain top will be a slow and laborious process.

One reason why the New Church grows slowly in the beginning is indicated in a passage in the Apocalypse Revealed in explanation of the words in the eleventh chapter, "Seal up the things which the seven thunders uttered and write them not." It is said:

> If that doctrine [namely the doctrine of the Lord] which has been manifested, and is still being manifested, which is signified by the little book being open, should be received by any others but those who are in charity and its faith, who are also they that are signified by John, before the dragon is cast out, it would be rejected not only by them, but also through them by the rest: and if it should not be rejected, it would still be falsified, yea profaned. (Apocalypse Revealed, n. 473.)

A similar meaning is expressed by the woman who was persecuted by the dragon and who fled into the wilderness; by which is meant "the Divine circumspection for that church, and protection while it is yet among few." (Apocalypse Revealed, n. 561.)

It seems clear that there has been a testing-out process going on among the few who have constituted the Church. It has been an experimental stage of development as it were, which would have been disastrous had the Church consisted of hundreds of thousands or millions, who by nature and training, could not have withstood the temptations due to the assaults of the enemy or the dissensions in the Church itself.

Another consideration in regard to the slow growth of the Church is that all former churches were but temporary structures, buildings that would, as it were, be torn down and removed; but the New Church, it is prophesied, will endure forever. It is the stone cut out without hands which smote the image of Nebuchadnezzar on its feet and ground it to

powder, but itself filled the whole earth. A church that is to endure forever is necessarily slower in its initial growth and development than one that is to be of relatively short duration. It is not of a mushroom growth produced in a day and decaying in a day. Every step is tested out. The foundation stones must be sound and true. The forms, the government, the doctrines, the life must be the outgrowth and development from the Lord's own truth revealed in doctrine drawn from the Word itself. Then the growth is from the Lord not from man.

Another point little considered in relation to this question is the teaching that the Church is first established with the remnant of the good in the Old Church, which remnant is small, but that afterward it is transferred to the Gentiles, who are more openminded to the truth and the life according to it. This transfer to the Gentiles, it is said, will also take place with the New Church. We are to expect the establishment of the Church largely with the Gentiles; although also among Christians, for Swedenborg also speaks of the establishment of the Universal New Church among Christians.

The conclusion that I come to in regard to the slow growth of the Church and our duty toward the promotion of its further growth and development is that the future progress of the Church depends on the faithfulness of its ministers and members to the doctrines revealed by the Lord out of the Word for the establishment of the Church. A faithfulness not merely to one doctrine, or one phase of the Church and its life, but to a well balanced reception of all. The Word is in the human form; the Church is in the human form; thence we may see that the doctrines by which the Church is established are in the human form. Consequently a healthy and vigorous church cannot exist where the principles of the church are only partially received; or where some are distorted or denied; or where incongruous elements are imported from false doctrines and philosophies. If any of these things are introduced temptations ensue, which however in the end clarify the perceptions and

purify the life. So we may expect only a moderate, not a rapid growth of the Church, a growth primarily internal in the understanding and the life, and thence an external growth resulting therefrom.

Nevertheless we may seriously question whether we are doing our full duty in the matter of promoting the growth and development of that glorious Church which is to endure for ever. Let us not be like a weather vane turned hither and thither by every wind of external impulse and emotion that affects the public mind, but be sure of the principles which we accept and embody in our instruction and in our lives. The only real growth for the New Church comes from the Lord through the Word and doctrine, through which the Church on earth will fulfil its glorious destiny as the final and crowning Church on earth, the New Jerusalem descending from God out of heaven prepared as a bride adorned for her husband.

JOHN WHITEHEAD.

# DEFECTS IN NEW-CHURCH ORGANIZATION.

By Clarence W. Barron.

I AM almost daily impressed with the steady progress of the world toward a higher spiritual plane, and I am every week disappointed at the small part my church organization, or, indeed, any church organization, has in respect to the world's spiritual progress.

The spiritual progress of the world is nothing less than progress in human fellowship, neighborly regard and mutual service. Knowledge of the truth and worship of the Lord are Divinely appointed means to this end. But men are more potentially organizing, and through such organization pushing forward the world's progress, outside of the church organizations.

We of the New Church may understand this in the light of church history. We may note the succession of the churches; but are we able to tell where our own church organization now stands in the heaving billows of the most strenuous times this planet has ever witnessed? So small seems our part in the on-rushing world of human action and human thought that most of us have at times periods of doubt as to where we belong individually and collectively. We know where our anchor is in the Word of God, but we do not know where our church organization is, or whither it is steering or sailing; or whether it is drifting with no certain plan or purpose.

My own studies of the history of our church organization show a strong vitalizing force, with a few strong men now diminishing in numbers. Every

time these strong men in the past raised their voices or used their material forces to put the New-Church organization before the world, their efforts were arrested by unseen powers. If they were strong business men and seemed to push the church from a business standpoint, either their business or their church in some way failed. The strong arm seemed palsied or the strong church organization divided or gradually faded. It is not necessary to summon the census; every man in the church knows that from east to west the New-Church organization has made no external or material progress in the United States during the last two generations. It is relatively weaker in numbers and in vitalizing forces.

On the whole, I do not think it is important whether there are one thousand or ten thousand members in our church organization, but I do think it is highly important that the spiritual thought, life and activities of our people be of that quality which makes for the inflow of the life of the New Age into the work sphere of this age.

The church in man and the church in organizations of men has an external and an internal.

> The church cannot exist unless there is what is internal and what is external. (Arcana Cœlestia, n. 1083.)
>
> The internals of the Christian Church are altogether like the internals of the ancient church, but other externals have succeeded . . . worship of the Lord from charity can never differ howsoever externals are varied. (*Ibid.*, n. 1083.)
>
> Unless there were external worship, man would know nothing whatever of what is holy. (*Ibid.*, n. 1083.)
>
> Without the internal the church is an idolatry. (*Ibid.*, n. 1242.)
>
> What is doctrinal itself does not make the external, still less the internal; nor with the Lord does it distinguish churches, but life according to doctrinal things. (*Ibid.*, n. 1799.)

While "internal things make the church because the Lord is in them" (Arcana Cœlestia, n. 4433), the internal must rest and terminate in the external,

and men are without judgment concerning the internal of the church except from its appearance in the external. Therefore, it is fitting that we, as New-Churchmen, examine the external New Church to determine our latitude and longitude.

The New Church in America has been now a hundred years in its formation. In that time it must be admitted that certain facts, however unpleasant to us, have been pretty well demonstrated.

It should be now clearly understood that the external New Church is not a conquering ecclesiastical host. Our former ambition may be shown in the extreme by the declaration of Mr. Scammon, when he located the Chicago church on government land at the lake front. The land agent, protesting, said: "I never heard of the Church of the New Jerusalem." Mr. Scammon replied that in the future the Church of the New Jerusalem would be the only church.

Some of us were years ago troubled by the problem of what was to become of the other church properties and church organizations when the world saw the light of the New Age. Were the Methodists, the Baptists, the Presbyterians and the Episcopalians to continue their church organizations with some change of form and recognition of the New Age? How should we regard them or absorb them?

Then arose the question as to whether we had any right to any church organization distinct from other church organizations. Was not the New Church an internal light by an internal way through the Word, illuminating men's lives, and had we any right to claim ourselves, more than others, to be the Church of the New Jerusalem?

I think it may now be declared that we see more clearly the operation of the Divine Providence in respect to humanity and the churches of man, and that the spiritual truths which support the life of the world to-day are not to be uprooted, nor the or-

ganizations guarding them to be violently overthrown.

We believe the New Church as an age is the crown of all the churches and to endure for all time. And still there rises a doubt as to whether it is not at the present time a church in birth from truth, but not yet vitalized by the spirit of love which cements, unifies and drives forward that truth. In other words it may be asked, are we anything more than a matrix, a church in formation, where essential truths are being hammered into place by aid of the printing press, the progress of scientific knowledge, human development in the arts of transmitting thought, and the world's general progress in recognition of the unity of man and the unity of truth?

Is not all this necessary before the driving force of Divine-human affection infills the mould and expands upward the whole plane of human endeavor? Swedenborg welcomed the printing press, as by it alone could the light of the New Age be introduced upon this planet. May we not also welcome the general spread of education and intelligence, by the development of that press, so that not alone libraries and scholars may hold the truth, but millions and tens of millions, and in the future hundreds of millions, of individuals may hold libraries of spiritual truth in corresponding natural truth? My belief is that spiritual truth can be expanded with us only in the knowledge of the broadest and most extended natural truths. The science of correspondence has yet to be unfolded in detail in the service of man. We may be certain however that the more we understand about grass and plants and trees the more we shall understand man and his development. How small to-day with man is the human knowledge of even a tree? How many years will it take man to have knowledge of himself as "a tree planted by the rivers of waters that bringeth forth his fruit in his season"?

"And God planted a garden eastward in Eden wherein He caused to grow every tree that is pleasant to the sight and good for food."

"Behold the tree, the Lordly tree,
Each leaf a poem of God's plan;
Each leaf as from His book of old,
To build, to bastion man's belief;
Man's love of God, man's love of man."

In the "Arcana Cœlestia" Swedenborg tells us of the manner in which the men of the Most Ancient Church were instructed concerning heavenly things, and of the changes which took place in the succeeding churches:

In the most ancient times men were informed concerning things of eternal life by immediate intercourse with angels of heaven; for heaven then acted as one with the men of the church, inasmuch as it flowed in through their internal man into their external, and hence they had not only enlightenment and perception, but also speech with angels. This time was called the golden age, from men being then in the good of love to the Lord, for gold signifies this good. This state is also described by paradise in the Word. Afterward information concerning heavenly things and the things of eternal life was effected by such things as are called correspondences and representations, the knowledge of which being derived from the most ancient men who had immediate intercourse with the angels of heaven. . . . In the Christian Church information concerning heavenly things, or concerning those of eternal life, is effected solely by the Word, so thereby man has influx and enlightenment. For the Word has been written by pure correspondences and by pure representatives, which signify heavenly things. Into these the angels of heaven come when the man of the church reads the Word. Therefore by the Word is effected conjunction of heaven with the church, or of the angels of heaven with the men of the church, but with those therein only who are in the good of love and of charity. (Arcana Cœlestia, n. 10355).

Here is a summary of the whole matter. Man has lost his direct internal connection with the other world. His connection is now through the Word — his Bible — and for a New-Churchman the guiding light upon the pages of the Word is in the revelations of Emanuel Swedenborg.

Where the Word is there is light and progress among all the nations of the earth. Is it not true that the English-speaking world is what it is to-day in the progress of civilization because it has held as a precious treasure both the Old and the New Testaments?

The church is in man and not outside him; and the church in general is from the men in whom the church is (Heaven and Hell, n. 57).

The church is the church from the doctrine of truth and the love of good (Arcana Cœlestia, n. 3305).

Internal things make the church because the Lord is in them (*Ibid.*, n. 4433).

If it be true that the external of the church is an index of its internal, — and where can we point to any other index? — what shall we say as to our internal, individually and collectively? The light of Christianity is where the Word is. Are we the keepers of that Word? Are we the people who are daily reading and expounding it to the world? Are we even the people who are daily printing it and circulating it? There are revolutions in the world's thought in every generation. I have for many years believed that the world's spiritual thought could be revolutionized and the relation of the external to the internal changed in a generation with the English-speaking races provided ten strong business men could be found who would work with all their energy in the material things of this world, and be daily in contact with the sources of light and truth, and devoting to the spread of the New Age light just one tenth of their income in united effort to make the light shine.

But where are the men in the New Church with leadership capacity, strong arms and brains, through whom the influences of the other world might work upon this? Why have we neither the men of devotion nor the organization for promotion? I think it is because we have harbored a false idea and a

fundamental error. We have regarded the church as the Lord's, and we have left Him to take care of it. Whereas the true principle of the church in freedom is, I believe, to be found in the declaration that the external church belongs to man; is man-made, and should be humanly organized. Into such a properly made organization the New Church may, indeed, flow. But there can be no such organization unless human individuals make it, and support it, and declare, primarily, as they do regarding their body and their clothes or their habitation, "It is mine; I will support it and I am responsible for it."*

The declaration of our church, "We welcome you to our communion and to all the rights and privileges which we enjoy," is fundamentally a fraud, because it is not preceded by an examination as to the external fundamentals which alone support the spiritual. You cannot support spiritual communion without an external organization, and to admit people into your spiritual communion except through the natural, supporting organization is to build a superstructure in the air without supports.

When a young man desires to join a church he should apply first to the business men supporting that church, or their representatives, and he should say how sincere and how liberal is his desire to enter the church, and the pillars of that church should say to the young man: "We have here a piece of land and a building, a sexton, a choir, a church organ, a minister and the equipments for worship and the preaching of the Word. We are passing on, and you, we understand, are willing to become our successor in the natural support of this organization. Are you willing to pledge one tenth of your income to the support of this church organization?

*In the Methodist Episcopal Church the final question put to candidates for admission is: "Will you contribute of your earthly substance according to your ability to the support of the Gospel and the various benevolent enterprises of the church?"

Are you willing to pledge five per cent.? Are you willing to pledge one per cent.? Or, are you willing that we should pay for postage stamps and furnish stationery to keep in touch with you, and that you should have no earthly responsibilities?"

Somewhere you can locate that man financially, physically and externally, and the pillars of the church should say whether they wish to welcome him to the support of that church. If he comes there to be supported externally he should be barred out. If he declares that all he has is from the Lord, his Creator, and that he is willing to devote it all to the service of the church, he should be further instructed that each man must have a natural support under himself and his service of the Lord and his fellow man. When he has been shown the basis for the support of the external church, he should pass on to the teachers of the church for examination as to spiritual qualities and aims. Then when we welcome him to the communion there is no fraud or sham; he becomes an integral part of the church external, and hopes therefrom to grow into the church internal. His future state will depend upon the effort he makes in that direction and also measurably upon the reciprocal efforts made by the minister and the external church organization to educate him and reason with him so that his mind is illuminated; he means to do his whole duty as a man, as a citizen, as a member of society, as a husband and as a father; so that he means to be taught the way wherein he should walk, and means to walk in it.

The first fundamental error of church organization is the failure of that organization to force the primary responsibilities upon the entering man.

The second failure of the church is in not taking up its responsibilities toward that man. When he is welcomed to its communion every man in the church organization assumes an obligation toward

him, both spiritual and natural. He is their fellow in two planes of existence. He is of their family in both planes. They must lend him spiritual and natural support, and he must do the same with every other member of that society. The minister or pastor has covenanted to look after his spiritual welfare, and not after his natural welfare except as the minister or pastor is a brother and fellow member of the church; but no supreme natural obligation rests upon the minister of the congregation to look after that man's natural welfare. The man or woman or family that looks to the spiritual head of the church for natural or material support was never fundamentally educated for the communion of that church, and should never have been allowed to enter it.

But the obligation to assist that man, woman or family, spiritually, is supreme with the spiritual head of the church. I believe the spiritual head of the church should be the spiritual physician under annual retainer with just as sacred an obligation to go with shepherd's crook after any straying sheep as the family physician under annual retainer, or the family dentist under annual retainer, is under contract obligation to go after his patients or clients and look after their physical welfare. If I engage a schoolmaster to look after my children, he assumes a measure of responsibility for their mental growth and conduct, and it is not limited by hours of the day or by the rate of payment. A proper external church organization should insure as perfect relations between employer and employee in the church as outside the church.

Again, the New Church is narrow. It regards its external organization as something holy or to be revered. Now it is allowable to enter in, and it may be seen that the church organization is not only not infinitely holy but finitely human. All that is holy is of the Lord. The Lord is the author

of all love and of all truth and His life and truth are holy wherever found.

I believe a New-Churchman who daily reads the inspired Word and the illumination thereof in the writings of Emanuel Swedenborg becomes a man of the broadest thought, conception and affection. He is brother to the true follower of Mohammed and the true disciple of Confucius. He sees the celestial in the Negro, the poise and balance between material and spiritual things with the yellow races of the East. He looks with charity upon that which is evil. He would not abolish hell or destroy devils, but he will assist to keep the world in balance by placing his life, his truth and his affection on its heavenly side. He will sympathize with Abraham Lincoln in this declaration:

> The true rule in determining to embrace or reject anything is not whether it have any evil in it, but whether it have more of evil than of good. There are few things wholly evil or wholly good. Almost everything, especially of government policy, is an inseparable compound of the two, so that our best judgment of the preponderance between them is continually demanded.

He will see the truth and the beauty, and know what is wanting, in this declaration of Elbert Hubbard:

> I think I know what love is for, although I am not quite sure. I think love is given us so we can see a soul. And this soul we see is the highest conception of excellence and truth we can bring forth. This soul is our reflected self. And from seeing what one soul is, we imagine what all souls may be, — and thus we reach God who is the Universal Soul.

The true churchman is so broad and catholic in his sympathies that every work, every honest endeavor, every prayer and every song of praise is expressive of the truth within him. He would bow his head when the Muezzin calls to prayer with "*Allah Il Allah* — God is one." His heart is uplifted when he hears the psalm of the African in a

summary of the spirit of the Lord's prayer as he sings: "O Lord, O my Lord, O my good Lord, keep me from sinking down."

Another fault of our church and of all churches is the endeavor to put business into the church rather than under the church. We are bargaining with the Lord by trying to take as little time to make ourselves good and worthy of heaven as is possible to conclude the bargain.

The spiritual law is as the natural law — you get out of any institution a measure of what you put into it. The man who pays nothing into the church will get nothing out of it. You cannot buy spiritual life either in the domain of affection or of truth, and you cannot buy an education. When you go to school or college you must pay for your books, your room rent, and for the time of another which you take for instruction. When you go to church you should pay for what you occupy in rent, the time of another, for the use of books, and of the external church machinery. There is a law of money investments that is true in respect to charity or the relation of man to his neighbor or his spiritual relation. You cannot put in your money or collect your dividend in safety without putting in something of yourself. You cannot give to the beggar at the gate with any benefit to yourself if you give him only money. You must give him of yourself, something of your sympathy, something of your speech, something of your time. No man makes a wise disposition of his income to assist his fellow man unless he mingles with it his own time, experience and thought. No man can put money into any church supporting a natural organization and get anything out of it unless he puts in something of himself, both as respects his affection and his thought, and he cannot put these in without putting in his time.

It is an error of the church to consider the minister as something apart. He is your brother and

fellow man and fellow member. While he gives you spiritual thought you must not only give him natural support, but he is entitled to your business thought. He is entitled to know from you the true laws of business and the true ways of business.

It is frightful to consider it, but it is nevertheless the fact that churches and ministers are not regarded as honest in the business world. The reason is entirely lack of education. I will illustrate: No broker's office wants an account with a woman. Women have not been educated on business planes. A fashionable dressmaker was asked once how she collected her bills. She replied: "Generally of the husbands." "Are not women good payers," she was asked. And the response was "No, women are not good payers." "Are they dishonest?" The response was: "Women are as honest as men, but women have never been educated to pay promptly. They think nothing of letting dressmaking bills go from month to month. Men, however, know that credit is invaluable, and men pay because it is their habit to pay, and this habit is a conventionality of business. Women's heart is in the right place, but her business education has been neglected." The same is true of ministers and of church organizations dominated by ministers. Their hearts are as true as the hearts of children, but their business hands are likewise as weak.

Ministers often fail to see clearly the lines of integrity in business relations. Their work is on spiritual planes on week days as well as on Sundays. A business man thinks of equity, right and justice in business dealings six days in the week. The business man is selling his time, knowledge and schooling for the highest obtainable wages. He becomes keen in the struggle. The minister is delving in thought for the Sunday illumination of the business man. He is not keen on profits and losses, and knows little of the fundamentals of business.

It is not the church internal that robs the minister. The external church not only robs the minister by starving him with a paltry salary, by refusing him a business base, business knowledge concerning himself and his field of endeavor, but it robs the minister's wife, robs his children, and starves the minister mentally and physically; it does not give the minister the knowledge of the world he should have, and leaves the Lord and the ravens to feed him, with no individual responsibility on the part of its members.

How many business men in the church ever go to a theological seminary and look over the quality of the men who are invited to give their lives to the service of the church? Yet if you should tell the business man that there was a school at his back door educating young men to enter his employment, he would be quickly on the ground to inquire about the timber that was to be passed up to him.

How stupendously false are the business relations to-day between the pew and the pulpit!

I will simply give one illustration that convicts every church organization up to date: While life insurance, savings banks, and pension funds have been under discussion for a hundred years, there has never yet been a practical investment, life insurance, or pension fund for the clergy of any church. In nearly every church organization some form of hit-or-miss pension fund has been proposed, and men and women have been appealed to to put some money in a collection box to pension aged church workers, but that is all.

Some years ago Bishop Lawrence of the Episcopal Church was asked to co-operate in raising a $5,000,000 fund from which the church workers might be pensioned. He inquired what business base there was under this fund, and found there was none, — merely somebody's guess that $5,000,000 would do something. Bishop Lawrence, descended from a line

of business ancestors, replied: "I will have nothing to do with such a proposal until it has a business base under it." Thereupon a census of the clergy was ordered. To-day the Episcopal Church in this country knows the wages of every one of its church workers and what it will cost to provide a proper pension fund. It was discovered that it would take the income not of $5,000,000, but of $49,000,000, to properly pension the 4,700 workers in the Episcopal Church when they arrived at sixty-eight years of age, with one half the average salary they had received. Business men, committees, actuaries and life insurance men were put to work upon the problem. The result is that the churches to-day are voting a seven per cent. increase in their clergymen's salaries to constitute for them and their families a pension fund which will enable these clergymen to retire at one-half salary, or a minimum of $600 per annum, at sixty-eight years of age. To take up the accrued liabilities which no individual church could afford to take up, and pension the men who are now passing off the stage, Bishop Lawrence has set at work in Wall Street and the country to raise an additional fund of $5,000,000, which he hopes to do within twelve months. When this is accomplished the entire pension scheme will have been inaugurated, and for the first time since the beginning of the Christian era a church census as respects its clergy will have been taken and there will have been put under the pulpit a sustaining business base. This scheme will not be based upon guesses but on scientific actuarial or life insurance tables. It will not be based upon "advice which is comfortable," but will be based upon the facts. What a condemnation of the life insurance laymen in the pews that it remained for a Bishop to put a business base under the church!

Suppose every church society had seven men pledging one tenth of their income for its support

and one hour a day of their time, would there be any lack in that church? Do you think there would be any use of the church to promote worldly things, any social exclusiveness or any failure to make the church attractive? Do you think there would be any lack of effective missionary work, or any failure to invite the world to come in?

The church and the world have long cried that religion is free. What the world and the church both need is a clear definition of freedom. That misunderstood word "freedom" is the plague of the church and the state.

Freedom as distinguished from slavery; freedom to choose and to vote without restraint; freedom to worship God; freedom to light and sunshine; freedom in thought; freedom to move on land or sea — are relatively different freedoms from the freedom of a free soup kitchen, or freedom to take your neighbor's property, or freedom to shirk your own responsibilities.

Religion is only free in one sense. There are many senses in which it is not free. You cannot get it without thought, you cannot get it without that thought in action, and you cannot hold it without assuming the responsibilities and meeting the financial as well as the moral obligation entailed by both internal and external religion. Religion is a state. You are free to enter into it, but you can no more make a bargain for that state than you can buy peace, happiness or knowledge by the bushel or by the yardstick.

The New Church is the one church in the world that should have the ability to separate the spiritual plane from the natural, and define the relations of the external and the internal church. In this church people should know by the external signs what may be the quality of the internal. They should know it in themselves, and know it in everything they come in contact with. That they do not

know it with regard to their church organization is because they have not entered into the thought and affection of their own church as they should.

Any New-Churchman who daily reads his Bible and studies a page of Swedenborg may have the universe unfolded before him in all its degrees of light and power. But how many churchmen are there who, at least once daily, go to their Bible and the illumination thereof for their daily sustenance and strength? If we were offered a mountain of gold on a hill of riches, how quickly would we fly to it, but here are all "the chief things of the mountains of the East, and the precious things of the hills of eternity"; and how little do we seek them! Indeed, how very little, compared with our seeking for earthly riches.

I am well aware of the difficulties of reading Swedenborg, but an introduction to Swedenborg's works so that they may be read into the man and into the life is far less difficult than an introduction to a foreign tongue, or a primary course in mathematics, or an introduction to any of the physical sciences. The nomenclature, or the terms, has to be learned, and an introduction without a teacher is somewhat difficult, but how many millions of people learn foreign languages and enter into the enjoyment of the physical sciences with pleasure and profit? I admit that the world has developed more teachers and more primary textbooks for these than there has yet been developed to assist in a study of or an introduction to Swedenborg; but there are certain phrases and high peaks of wisdom that if memorized would be of very great service where one must be his own teacher. If one will take a single volume of Swedenborg — the "Divine Providence" or "Heaven and Hell" — and carefully study, underscoring and re-reading, and noting the clear explanations of truth that are worthy of being stored in the mind, there will be a steady progress

and steady illumination, especially if combined with the reading of the illuminated parts of the Bible.

How many of us have stumbled for years over the expression "good of love"? Only in the last volume of the Arcana is it found clearly set forth in just fourteen words: "When we speak of good, we mean its enjoyment, its pleasure, or its love" (Arcana Cœlestia, n. 10367).

Now to enter into the good of anything, its enjoyment, its pleasure, or its love, one must go through the six days of warfare, of trial, of struggle, and by that way only can he reach the seventh or Sabbath day. Only by travel through these six days of internal creation will he reach the Sabbath to rest and enter into the goods of affection vivifying the truth and life. Then alone may he understand the Sabbaths of eternity and the declaration, "Verily ye shall keep my Sabbaths." It will be the joy of life "to think holily and continually concerning the Lord, concerning the union of the Divine Itself with his Divine Human, concerning the conjunction of the Lord as to the Divine Human with heaven, and concerning the conjunction of heaven with the church, and in general the conjunction of good and truth in those who are the church (*Ibid.*, n, 10356).

> For the church is the heaven of the Lord upon earth, and the kingdom of God is heaven and the church together, and the Lord is He from Whom they are, yea, who is heaven and the church (*Ibid.*, n. 10357).

To summarize the lesson I am endeavoring to bring home to us, I would say:

(1) Our church is comparatively an external failure.

(2) It can be an external failure only if the internal is a failure.

(3) Its internal is the Word and its illumination.

(4) We have failed and are failing in our connections with that Word and its illumination.

(5) The failure is at both ends of the church. Each reasons that this is the Lord's church, and that the Lord will provide both present and future.

(6) The Lord has provided, but man has not done his part. The layman has not given and does not give of his best to the support of the external church, the repair and maintenance of the external organization.

(7) An unsupported, uninsured clergy has not brought the strong light of heaven from the internal into the external.

We do not feel and act as though we were the children of one God, the Lord of Creation. We are full of "do nots" and of "can nots." We say we are poor when we have the riches of heaven in our hands, and the riches of heaven control all external riches. A true New-Churchman should walk the earth with higher lights and higher responsibilities than any other churchman, and he should have more courage for the right than the majority of his fellow men, for he knows the meaning of the words, "Underneath are the everlasting arms." He knows that love alone is worship (Arcana Cœlestia, n. 10414), and that "he who is wise from love does truths" (*Ibid.*, n. 10329). He understands how "wisdom must be in intelligence, intelligence in knowledge, and knowledge in work" (*Ibid.*, n. 10331). In his heart are daily ringing the truths of Sacred Scripture, and in his mind is daily the light of the New Age. He has the law of love for his neighbor and all neighborly relations, and for his business there are daily before him the words, "Seek ye first the Kingdom of God and His Justice and all things will be added unto you" (Matthew vi, 33).

C. W. Barron.

# HAS THE NEW CHURCH A RELIGION FOR THE AVERAGE MAN?

By the Rev. Charles W. Harvey

PHRASED for our special purpose here, the question might read, How can the ministers of the New Church make its religion appeal to the average man? Our function, as described in our ordination vows, may be summed up as that of "teaching truth from the Word according to the doctrines, and leading thereby to the good of life." Our problem is then, how, from the Word, by the doctrines, to teach truth to the average man and thence lead him to the good of life.

It is no easy task, as most of us have found out. Recognize this and we have made one good step forward. It is much easier to teach a certain amount of truth, for example from the Epistles, as do so many ministers of various denominations. But that is not "teaching from the Word, according to the doctrines." It cannot lead directly to the full, perfect, "good of life," the Lord Himself, since the Epistles are only about the Lord, they are not Himself, in verbal embodiment.

It is easier again, but just as inadequate, to try to teach the doctrines by means of the sermon. These do not lead directly to good, but to a form of truth, not necessarily the truth of life, but often only of the half-life, the understanding alone. The truth we want to get at is only in Him who declared Himself "the Way, the Truth and the Life," Whom we each must try to meet and lead our people to, in the Word.

One other easier task that is not the New-Church minister's may be mentioned to clear the ground, namely, that of teaching truth from the Word by any mere literal analogy to time or place or circumstances which may happen to occur to us. That is not truth from the Word, *by the doctrines*. It is got at by our own wits: it may be truth, but is not the truth we became New-Church ministers to teach. The Old-Church minister can do this with great apparent effect. How deep it gets into the real life of the listener is a question. In any case it is not for us. For us the Word is a scientifically drawn picture of the perfect human Life, and what that Life had to struggle against to become perfect. With this Model, by our rules of correspondence, it is our business to compare the lives we find around us today, the average of those lives, if you wish, so as to show them where they are not attaining their good and how they might attain it better in more direct following of the Divine Ideal. We cannot lead to Him, Himself, as the great and wonderful good of life, unless we go to the Word as testifying of Him; and we cannot read its testimony except as we translate it through our correspondences into terms of love, and thought, and act. For example, the sun standing still is not perhaps, by analogy, our star kept in ascendency by some special plea to the Lord, after it tends to go down, but it is the Lord's love, kept steady, to the full consummation of any state of life he is then guiding; it is our love or enthusiasm for a good thing, kept active by the Lord when of itself it would tire and tend to wane. This is not at all to suggest that we always avoid that truth in the Word which shines out directly in spiritual light immediately from its Divine Source; where, as we are taught, we can see the Lord directly with face and hands bare. The truth thus laid bare is indeed all that is necessary for salvation; and with a larger sense of the whole Spirit of the Word

that should be back in our minds, we should be able to get more from this exposed truth than a minister of the Old Church. But that is hardly our special function as New-Church ministers. We want, and we believe the world wants, more than the bare necessaries of salvation. We want that "joy" and the "abundance" of life, even here which the Lord declared at His first advent He came to give, and at His second, to give even more fully. This abundance and joy, the fullest possible "good of life" we must have in mind, if we would make the Church appeal to the average man. For if there is one characteristic he possesses more than another it is that of wanting everything he can get.

We have tried to narrow the subject then by citing some ways in which, as New-Church ministers, we cannot properly appeal to him, even if such appeals would win him. Turning now from ourselves as agents, to our objective, "the average man," let us try to define him.

We may start by elimination, and say that at any rate, he is not the average woman. She is usually easier to appeal to. Perhaps the nearest we men can get at the reason is to say, with our doctrines, "that she is naturally more perceptive; she realizes that there must be a God, that there has to be a Model life like His on earth, that there needs to be constant inspiration to find and follow it. She perceives these verities and does not, like the men, have to be reasoned with and driven into the acceptance of them. But the problem before us is the man.

The average man must, I am afraid, be admitted to have but little native Church interest. Those, for instance, who take a natural pride in being regular at Church, those who "enjoy preaching," those who like Church music, or Church ceremonies, are a comparatively small class. We need not couch our main appeal at them, nor should we depend upon them either to make the bone and sinew

of a Society, or to reach out far or deep with the Church's influences into the community.

Another small class, similarly not our main objective, is formed of those who take pride in the visible Church as theirs, or their fathers,' and labor to provide it with the best "attractions," including furnishings, music and preaching. Whatever of the true new Christian lies inside these external interests ought to be reached by any appeal that reaches their "average neighbor."

A little larger class perhaps is the remnant of the Old-Church revival preaching of a generation or so back, which the similar preachers of our day try to gather from time to time and quicken again. To this class the Lord's more human name of Jesus seems to possess special powers of appeal. Call upon them to love Jesus, to follow Jesus, to leave their sins for Jesus' sake, and they seem, from a sort of personal regard, to respond, at least emotionally, by Church attendance. We in the New Church have always felt a little question as to whether this mode of appeal can be strictly regarded as that of the Word by the doctrines. We are taught that the name Jesus means "Savior," or the Lord as to love; and that appeal mainly in that Name tends to a somewhat sentimental, friendly, affectionate, "general utility" sort of religious attitude. The doctrines rather urge the full name "the Lord Jesus Christ" which leaves no question of Divinity, and adds the Christhood of embodied wisdom. It should lead therefore to a keener pursuit of each one's special "good of life," the charity that embodies faith and makes for full, well-balanced, individual manhood, built on the perfect manhood of the Christ glorified. But if the appeal in the name of Jesus alone *be* strictly "from the Word by the doctrines to" each man's own proper "good of life," and should catch the more sentimental religious class, we doubt if it is a large enough class to be called "the average man."

Again, I do not think we can depend upon the average man's interest in the Bible, *per se*, still less in the doctrines, *per se*, if these were legitimate sermon work. Show him that the Bible is some real good to him, in the affairs in which he is interested, or how at least the doctrines can make it so, and he may begin to take notice of what you are saying.

Eliminating then some of these things, which the average man is not, do we not think of him somewhat thus. His "average" may generally be depended upon to be on the good rather than the bad side of life, and his interest can always be counted in anything that we can clearly show him the good of. In short, if "from the Word, by the doctrines," we can show him what is the highest and fullest "good of life" for him, we have got him and done our whole duty to him.

Now let us remind ourselves what the Word is to the New Church. The Word is Man, a perfect, ideal Man. It is not a Man somewhere up in some heaven far above us, but a Man in the heavens here close around us, a Man full of the most perfect and abundant human life, built upon the very same experience that we all have here upon earth. What average man does not want this life more and more abundant, joy that is full? Well, we of the New Church have it to offer to him. And no other Church has. Anything that "becomes a man" becomes the God-Man, and becomes us, His would-be imitators. If we do not get our average man's interest it will not be because we have not the goods; it will be because we do not know how to offer them. We need not apologize for the vernacular of commercial business. The Lord Himself based much of his teaching upon the merchant's life of His day on earth. The minister is much less artist and persuasive orator and literary man than he is business man; though, like the good business man of these days, he should have some of the qualities of

all these other professions. His firm has indeed a wondrous, silent Partner, the Provider of its capital and stock; but he himself is the active agent. We have to offer *the Goods of Life*, not of heaven hereafter, but of life here and now. It is the most marvellous stock.

Our business has two main departments. There is the outside, pastoral work of the week, including all the visiting and the accessory social interests of the parish; and the inside preaching work of the Sundays, with its accessories of preparatory meetings and others of a strictly religious character. We must not here take account of the organizational calls upon us, committees, conventions, and the like, because these do not so much interest the "average man," till he has passed the "average," and become himself an active officer; and because alas we have to work these into conflict as little as possible with our main efforts.

Now the successful business man of our day is not he who simply studies and works to make his goods the best possible, and then waits quietly, trustfully, for people to hear about them and come and ask him for them at his pleasure and convenience. So the business minister, to get his average trade, must doubtless get out all he can. He must learn the tastes and real needs of his customers, or he can never select from his great stock that which will catch their particular fancy. We must know our average man, in the interests, joys, sorrows, and problems of his home, of his particular work, of his form of leisure and play, of his community interests, if he has any, — and if not, try to give him some, — especially perhaps, and most dangerously, in his political interests. Here comes in the apostle's advice "to be all things to all men." It is not easy, is it? It may be easier if we remember that in this effort we are always laymen, never the business or professional or political expert,

to advise all men. We are rather learners, trying to find wherein the real goods of life lie in these many, apparent, external goods, and ready, with tact, with the diffidence of a layman, to ask whether they are not in this rather than in that attitude to the matter in hand. If we cannot find and know the man in his home, as we usually can the woman and children, we can sometimes do so at the business or the club, especially if we have some business or social advice to seek. The business call will also teach us business ways, a valuable lesson for the usually unbusinesslike habits of most of us. It will teach us directness, and speed of presentation, even *savoir faire*, if it has to be done before an office full of clerks or a little knot of "average" club-men. In spite of the supposed rush of the modern business man, he usually has some pauses when five minutes of the different company of any real man, even though he be a parson, will be welcome; and such a man soon learns better than to make himself a nuisance in an office in rush hours. Such business calls are, besides, a very pleasant revival of interest for the minister who has ever had any business experience; and I do think the one who has not is at a great disadvantage with the average man, and that and that our theological students should be encouraged to get all they can in vacations.

In the accessory efforts of the Church we should again be able to appeal to the average man by getting him something of which he can see the good for his money. Showing that the Church stands not for a restricted, so-called "Sunday School" type of manhood, but always for all the best in the most developed true manhood of the Age. If it is a play we want him at, let it be a good play, of some real and obvious merit, not merely amusing rubbish. So with music or pictures or dances or special entertainments. If they show thought and skill in preparation, in getting the best, — with perhaps some

skilled person to show the layman if the subject is difficult, wherein the best lies, — the average man will see that that is what we stand for, that we expect to get and share all the really best that our neighbors have. Think of the advantage the New Church has in these matters over the restrictive discipline, for example, of the Methodists, Baptists, or Quakers. So, too, with our doctrinal classes, League readings, or whatever we call them; get out of them, not doctrines, *per se*, and in doctrinal terms, but light on life and experience, by frank, common-sense discussion of what the teaching really means. Then we shall all feel that some real addition has been made to our life by these illumined views of it.

In general, then, it would seem that we cannot make the Church appeal to the average man if we stay up in the pulpit or in the study all the time. We must follow our divine Example by coming to the average man in the interests in which we find him; study him, show him we are not out of the world, or of another and higher world, but in this world, in every thing except its evil, and even enough in the knowledge of that to be able to show, not only how wrong it is, but how foolish and wasteful, how utterly unsatisfying, compared with the true manhood of Godliness.

If we know the average man's interest thus in the week, we ought to have less difficulty in appealing to him on the Sunday. Primary rules of the sermon seem to me at least two. Get a point of contact with the average man's real interests the first thing. To this end, let all formal considerations of time or setting of the story or other scripture references yield. Let the hearer know at once, that we have some real things we want to discuss with him before he begins to drowse, and he may not drowse at all. And, second, be sure we know ourselves, and can tell in the simple terms of the actual

experiences of life, just what we are talking about. Be sure we can show, in short, just what everyday experience is described, and encouraged or discouraged, by the Divine experience which forms the inside truth of what is said in symbol by the passage in question.

There is probably not one of us who does not feel both the need and the difficulty of appealing to the average man in his preaching, and not one of us, who is not making a strenuous effort to do so. Perhaps a concrete illustration will be useful, namely, to study very briefly an actual sermon to which I have had access in two editions; the first prepared from the point of view of what we may call perhaps the average New-Church minister; and then made all over from what the author at least says explicitly is his attempt at the point of view of the average man.

It is an Easter sermon, on Isaiah xlix, 8–11 (portions) "Thus saith Jehovah, in a day of salvation have I helped thee, and I will . . . give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages, saying to them that are bound, go forth, to them that are in darkness, show yourselves."

The first edition begins in the approved style with context and setting:

> This is from one of the most celebrated chapters of prophecy about the Messiah. Its application to the life of the Lord upon the earth, is so direct that no fairminded person can doubt its Divine inspiration.

Now from that opening, what should the sermon be about; the fulfillment of prophecy; the Lord's life on earth, or the inspiration of Scripture. No one could tell, certainly not the average man, who would probably lose interest at once. The beauty of the chapter, which is of course very great, is then described with abundant quotations, occupying about

one sixth of the sermon. In all this then the author is working to impress his hearer on what presumption? That he is interested in the Bible and its beauty for their own sakes; and this we have maintained he is not.

Compare the opening of the second edition, remembering it is an Easter day sermon:

> Of these verses we may quote our Lord's saying, "This day is this Scripture fulfilled in your ears." As we have all just been singing, Easter day is our great "day of salvation."

What is the presumption here? That the average man, who is there in church Easter day is interested in what it means; surely a fair presumption for these first two sentences of the sermon. This is built upon a little further. Quoting from the text, the author continues,

> The Lord 'helped' us to our 'salvation' by helping that part of Himself which was on earth as the Christ, to climb back over all obstacles towards resurrection in perfect Godhead. The record of it all is declared to be 'His covenant' with us. If we agree to do our part, then, He agrees to do His. As He resurrected or 'raised up' His own life to the heavenly state, so He will raise ours, first to heaven on earth, and later to heaven hereafter.

Does the average man want to get to heaven? Again, it may be fairly presumed that he does.

Thence, what is called "the special issue," — what we have cited as the main point of contact, — is speedily reached; the great point of sermon structure, of which, it often seems to me, our average sermon-writer knows nothing, and cares less:

> He offers to 'raise up the land' of our life from those conditions which are low, desolate, prison-like, and dark, as was the tomb. Are we ready for this sort of an Easterday of resurrection? Can we enter into what it requires of us with will and thought as well as we have been doing with voice and presence into what we say it should mean? And first do we want our life 'raised up'; or do we prefer it left down on a level where it does not make too much demand upon us?

This 'raised up' or low land of life, then, takes the whole emphasis of the sermon, and the teaching of the other verses is subordinated. It is shown that the average of us is not 'bad-land.' We start — in the vision of youth — with a very high land and a very wide horizon. It lowers and narrows down through necessary training in self and the world. It gets to the great question between "get to keep" — which is selfishness and hell — from which the Lord came, and comes anew to deliver us; or "get to give," which is the proper natural plane ready to have the spiritual, the truly neighborly built upon it. The way this point is suggested is interesting. Developing the growth of the low idea of mere getting, the sermon says:

> But the average practical person complains, 'What is life for, if not to get all we can out of it?' With that complaint, the new, and as we believe, true Christianity of our day is heartily at one. 'The fool' of the parable did not get all he might out of life because when he left the first little span of it, he had to leave so much of it behind.

Quoting the parable of the unjust steward, and its contrast between the children of this world and the children of light who get everlasting habitations out of the Mammon which is commonly of unrighteousness, the sermon suggests:

> Get something out of everything we do as a child of this world, but let it always be something everlasting. Our youth's first great horizon, of helping the world, had indeed to narrow down to the piece of work we are just about. But if we do that, understandingly and with reference to all we know of work as a whole, the little power it gives us, even in this least thing that is worth while, must gradually broaden the horizon upwards and outwards with every exercise of the power that is for our special form of use. And though the world at large, of which we first pictured ourselves a great benefactor, may never hear of us, the intelligent usefulness we offer to our very next neighbor, on the work-bench, or play-bench, in our little corner of life, will spread through him to the whole great kingdom of the Lord on earth. Our littlest worthy act will return to us after many days, and be a brief resurrection for us. It

will give us a little glimpse into that heaven, into which the Lord rose to show that it was nothing but the completion of the life He had right along been living with us here in the flesh.

Does this seem to interpret the "raising of the land," in terms of the Lord's experience and any actual experiences of the average man? At least it tries to do so, and the extent to which it succeeds will be the extent of its appeal.

Continue a little longer on the first edition. The quotation of the beautiful-chapter context closed with the words, "it should all make very clear to us, that the Lord was, in truth, the manifestation of Deity itself." Of this conclusion the average man would naturally ask, "Well, what of it? Granted He was God, how does that help me?" The author was presuming again, on the listener's interest both in the Bible and in our New-Church theology. He proceeds to build upon that an argument carefully constructed and fairly conclusive, finishing at about the half-way mark of the so-called sermon. Such work is good in the doctrinal class, or as a lecture, but it would seem to me not to have the force which the average man rightly demands, namely, that it would lead him to some actual and tangible, here and now, "good of life." At this middle of the sermon, the text is again reached, and the real point of the Easter lesson, the "raised land" is dealt with in but one ninth of the sermon, necessarily so briefly and in such general terms as cannot be worked out thoroughly into what any of us ever actually went through, or is ever likely to go through, in practical life. In general it seems to me the one sermon gains, just where the other loses, the interest of the average man by the fact that the one states its object at once and deals with the real states of real people, comparing them with the Ideal; the other can hardly make up its mind whether to teach life or doctrine, and when it does try life, its proper purpose, it does so only in abstractions.

In conclusion we should remind ourselves of the value of the average man in contrast with the sentimentally religious or mere churchly or student type. We should be able to appeal to the average man, because he wants to get the real good of life, and we want so much to get it to him, and have so many means by which to show him wherein it lies. If we get the Church to him, we get it where all the world will follow. Of all the possible objectives for both our pastoral and preaching work, he is probably the safest and the best.

CHARLES W. HARVEY.

# WHAT SHOULD BE OUR AIM IN NEW-CHURCH EVANGELIZATION?

By the Rev. Walter B. Murray.

WHAT should be our aim in New-Church evangelization?

Let us first define our terms. What do we mean by the compound term "New-Church evangelization?" The Standard Dictionary says that by "evangelize" is meant "to instruct in the gospel; to convert to Christianity"; the intransitive form of the verb means "to proclaim the gospel." These definitions seem to us most happy, for the effort of the New Church is precisely what is included in the meaning of the term "evangelize" when qualified by the term "New-Church." We desire to instruct mankind in the gospel — in what we conceive to be the true gospel as opposed to the false gospels of past theologies; to convert to the true Christianity as revealed to the New Age by the Lord out of heaven, signified by the descent of the New Jerusalem; and in general to proclaim this new gospel, which we are sure is the true good news to men. Thus, in our concept, the prefix "New-Church" to the word "evangelization" is needful to give that word the significance which we are confident the Lord intends.

Now what is to be our aim in order that men may be instructed in our new gospel, in order that they may be converted to the true Christianity? Our end is that men may be instructed and converted, the aim indicates the direction our endeavors should take in order to accomplish the end. What direction, then, should our endeavors take in order

that the new gospel may be so proclaimed that men will be instructed in it and converted to the true Christianity?

It is a big problem, and it is peculiarly ours. Upon us devolves perhaps the greatest responsibility of our age. Upon us rests the obligation to take the gospel to the men of our age, to prove that it is the true gospel as opposed to false gospels of the past, and to convert mankind.

I feel that the Lord has shown me a new way to approach our problem to-day; it is certainly a new thought to me — a new method by means of which we may instruct men in the gospel and convert to the new Christianity. And yet after all it is not a new way to the Christian Church. It is the plan that was adopted by the primitive Christians, and has been characteristic of every revival of religious truth throughout the Christian centuries. We are to fight our battle with the world, the flesh and the devil, we are to instruct in the New Gospel and to convert men to the New Christianity, *upon the open field of the Bible.* I feel that we have somehow conveyed the impression to the world that we were making our fight for the truth upon the authority of Swedenborg, upon his claims to be the servant of the Lord in making known the new interpretation of the Word of God. I think the world believes that we are trying to prove Swedenborg to be the herald of the New Age rather than to demonstrate from the text of Scripture that the Lord has come again.

While I was meditating upon this subject I was led, seemingly by the merest chance, to take up a volume of the Apocalypse Explained, giving the interpretation of the seventh verse of the first chapter of the Book of Revelation. You will recall that the verse reads: "Behold, He cometh with clouds, and every eye shall see Him, and they who pierced Him; and all the tribes of the earth shall mourn because of Him." We are told that the opening

clause, "Behold, He cometh with clouds," signifies that "the Lord is about to reveal Himself in the Word through the internal sense." The words "And every eye shall see Him" signifiy that "all will acknowledge Him who are in truths from good." The words "And they who pierced Him" signify, we learn, "that they also will see Him who are in falsities from evil." The sentence, "And all the tribes of the earth shall lament over Him," signifies that "the falsities of the church will oppose."

Now I was deeply impressed by what met my eyes, for there was a perceptible spiritual influx into the words, giving them an application to the subject in hand. Will you allow me to give you what I saw? It was this: That the Lord is about to reveal Himself in the Word through the internal sense. Simple, is it not, and entirely familiar, but what does it mean? This, that it is *in the Word* that the Lord is to reveal Himself. How? Through the opening up of the internal sense. The manner in which this is to be done is our problem, but we know that when it is done all will acknowledge Him who are in truths from good, namely, the vast multitudes of Bible Christians who accept the Bible as the Word of God and the Lord as Savior, and are trying to live the life of the Commandments. They are in comparative obscurity now, for they do not know just how and why the Bible is the Word of God; they perceive only dimly that it possesses spiritual power; they do not know just how Jesus is God, and that He is the only God of heaven and earth; they are loyal to Him now in spite of lack of spiritual vision of Him as the only God, and they do not know in a clear way that religion is the life according to the Commandments. But all these, when the Lord is revealed to them *in the Word through the internal sense*, will acknowledge Him. The fact is clearly stated. And marvellously enough, even those

who are in falsities from evil will see Him revealed in His Word. It is true that the falsities of the church will oppose; but the Lord will have come again in His Second Coming in the clouds of heaven with power and great glory, and the kingdoms of this world will then become the kingdoms of the Lord Jesus Christ.

We are told times without number that the Second Coming of the Lord is in the opening up of the internal sense of the Word; but the important thought for us, it seems to me, is that the Lord is to be revealed in His Second Coming *in the Word*. We have been trying to reveal Him to mankind in numberless other ways; we have been trying to make the revelation apparent to them, as it is to us, through other means than the Word — for example, through the pages of Swedenborg. Men have turned away from us and our efforts because they have thought we were trying to give them some human authority. They wanted the Bread of Life and we seemed to be giving them stones. They love the Bible; they revere it; and some of them have even believed that we were trying to take their Bible away from them; some even that we were substituting the worship of Swedenborg for the worship of the Lord. Our mistake has been that we have focussed attention on the writings of Swedenborg rather than upon the pages of the Bible itself, illumined by the revelations of the Lord to the world in this New Age.

It is not the same thing to study the writings of Swedenborg as to study the Bible, even though the writings of Swedenborg in almost every part contain the words of the Bible and their interpretation. To study the Word in this way is somewhat like holding a church service in a private house rather than in the edifice dedicated to the worship of the Lord. It is true that very satisfactory services may be held in a private house when no other and more appropriate place is available; but the true place

for the public worship of the Lord is the Lord's house, and it is certain that no large degree of attention on the part of the public is to be expected from worship conducted in a private house.

It is not the same thing to the public to teach the truths of the New Age from the pages of Swedenborg as to teach them from the Bible itself. Since regenerating men and women outside our organization love and revere the Bible, they are approachable on the open field of the Bible. They will worship God in His Word, whereas they will not be attracted to His worship in the pages of books of apparently human origin. When once they perceive the fact, as we do, that the writings of Swedenborg explain the Word in the light of heaven, that his writings constitute in ordered form the essential truths of the new interpretation and reveal the New Jerusalem, then they will love them as we do, but because they have first known and loved the Lord in His Word. It is thus a matter of approach, a question of method, that I am discussing, but is it not a supremely important one when we realize that the Second Coming of the Lord is promised to be in the Word itself?

Not only does this affect people outside our organization, but those within, for somehow, as you and I know, the writings of Swedenborg, which owe their power to previous knowledge of the Word and acknowledgment of its holiness, are failing to retain the attention of even our own people. This I believe is due wholly to the fact that they are not impressed first from experience with the holiness and power of the Word, but rather by precepts of doctrine, and they do not study the doctrines of the New Age in the pages of the Word, but outside the Word. The Word is where the Lord dwells directly, and it is there that our people must find Him and commune with Him. They must not look upon their religion as an inherited system which their

fathers loved and to which they must be loyal merely from filial affection, but as the very Divine Truth itself, dwelling in the pages of the Word now made plain to men by the Lord's Second Coming. They must learn to know the Lord personally and directly in the Word. Then they will appreciate the new light from heaven.

All promises of the victories of the Lord in His Second Coming rest upon the opening up of the Word — not upon the Word as found in commentaries, not even in the pages of Swedenborg the revelator of the New Age, but only in the letter of the Word as found in the pages of the Bible itself.

There has always been a tremendous appeal to Christians in the obvious statements of the Bible. We recall that the power which manifested itself, not only in the days of the primitive Christian church, but also in the Reformation, was the power of the Word of God. It was indeed the Word as given to men in their own tongues that made the Reformation. When Luther and others brought the Bible to men again, made it an open book for all the world to read, the powers of darkness fought against them in vain. The strength of the Reformation was the strength of the opened Bible. The weakness and eventual failure of the Reformation resulted from the false interpretations of the Bible which derived false doctrines from its teachings, so that men could not read it without drinking in the false interpretations and consequent false doctrines. A veil had been spread over it.

It is true that the Bible cannot be understood without doctrine, but in the case of both the Roman Church and the many Protestant sects of the world the doctrines by which the Word was understood were obviously man-made, and this is overwhelmingly proven by their indefensible theologies — theologies whose logical weaknesses and deadly falsities could not but destroy the truth as received in every

branch of the church of the First Christian Age, thus bringing that age to its consummation, when the sun was darkened, and the moon ceased to give her light, and the stars fell from heaven.

How are we to take our message to the world? We are to take it with the open Bible in our hands. We are to take the Word to men, but the Word opened. Then will men see their Lord in clear vision as the only God of heaven and earth, not a divided Godhead, not a vicarious atonement, but one only God who came in human form and rescued men from spiritual death and the insanities of hell. We may talk about Swedenborg, but only to prove that he was the Lord's instrumentality in this New Age to open the Word. It is the Word that men love. It is the Lord they recognize. They do not care to hear that Swedenborg said this and that unless they realize that Swedenborg's message is the Lord's message to them. They will listen to the Lord's voice. His voice they recognize and they will follow Him, but the voice of a stranger they will not hear. His sheep long to hear the Lord's voice, and they long to see the face of their Shepherd. This should be our aim in New-Church evangelization, to reveal the Lord to men in the pages of His Word.

It is easy to say what I am saying, but when it comes down to a practical question as to the manner in which it shall be done we are confronted by many difficulties. Often in our expository sermons we who are ministers have tried to open up the Word according to the spiritual sense, and yet we did not succeed in holding the attention of our audiences as well as we did when we preached topical sermons. The human mind cannot help liking the presentation of a subject in connected form. People like to hear of Peace, or Love, or the Lord, or the Word, or Salvation, or Christmas, or Joy, or the Resurrection in a connected way, but

when we try to open up the Word in sequence according to the spiritual sense it seems to them very much like our boyish attempts to translate Cæsar. We all know how uninteresting is the digging out of the meanings of Latin words by piecemeal. The attention of an outsider is soon lost.

Let me present another phase of the same condition. We form the habit of speaking of the spiritual meanings of our symbols as if they were abstractions. Thus Peter means faith, and John love, and James charity. Now, as critics of our method of opening up the Bible have told me, Peter is a far more interesting thing than the abstraction of faith, and John far more attractive than the abstraction that we call love, and James more personal than an abstraction we call charity. Men like to hear more of Peter and John and James as personalities with human failings and occasional virtues, than of the things they represent. Our critics say we talk of the abstractions of religion very much as the old allegories personified them, — perhaps indeed less interestingly — and we make of the Bible an old-fashioned Miracle Play, peopled not with living, breathing, comprehensible human beings, but with vague virtues and vices, lifeless abstractions, having no counterparts in actual life.

I am quite sure that we do produce such an impression upon earnest men and women outside our fold, and possibly sometimes within our own fold. The fault is entirely our own. We do not consider sympathetically the states of mind of our hearers. We make use of correspondences as abstractions. We do not try to show, as the Rev. William L. Worcester does in his book, " Lessons in Correspondences," the naturalness of the correspondences that we are discussing. And we do not try to relate the spiritual meaning that we are dragging out laboriously to the light, to the actual experiences of daily life. When people see that the spiritual meaning

within the outer words of the Bible is describing their own experience of life, they must be interested, for it has become personal. In general, I would say that we must try to realize the danger always existing of making the spiritual sense seem arbitrary and forced and impersonal, a mere abstraction having no relation to actual life.

Then again there is the danger of holding up the truths of the New Age, revealed in the Word itself, as only beautiful jewels, merely jewels, lovely indeed to look upon, but nothing more. I am quite sure that in my own admiration for the beautiful truths disclosed to my vision I must sometimes give the impression of one showing off the gems in a jewel shop. The attention of people is held for a time by an exhibition of jewelry, but, after all, living men and women want bread, not stones. They must have the Bread of Life contained in the Word; they hunger for it, and they will never be content with an exhibit of precious stones, however lovely. I feel that we have somehow succeeded in giving the impression that our new spiritual truth of which we are so proud is nothing more than a beautiful vision; that it is not related to life; that it is not vital. For people say to me — possibly they have said it to you — "What you say as to the spiritual meaning of that passage is very beautiful, very interesting indeed, a very pretty fancy." And you know that they have out of politeness left the rest of their speech unsaid, and you feel that what they would have added is something like this, "But how do you know it is true, and, if true, what practical value does it have?" Thus, if it is true, what is it all worth? For this is a practical age. I feel that if we could give them a vision of the Lord dwelling in the city of heavenly truth they would perceive some central thing worthy of such a lovely setting. Can it be true that we do not reveal the Lord to men as the center and life of the New Jerusalem?

That we do not arouse their affections for Him, nor for the neighbor? Are we failing to make our religion real, practical, vital, to men?

I want to be practical. I shall not be satisfied with having criticized. I desire to be constructive. Let us see what I have suggested.

1. That we shall go to men with the opened Bible in our hands and deduce from the literal sense of the Word the true doctrines of the New Jerusalem. Of course we shall be able to do this only because we have learned these doctrines from Swedenborg, or rather through the instrumentality of Swedenborg, as the revelator of the New Age. But men are not approachable in this age except upon the basis of the Word. Men will then perceive the truth of the doctrines when they are presented to them because of the internal enlightenment that comes to those who are regenerating. Then we may point out to them that the Lord has revealed this truth to His children through His servant Emanuel Swedenborg. But their prejudice will have disappeared because of their perception of the truth of his message.

2. That we shall make our opening up of the spiritual sense of the Word vital, refraining from every expression which may convey the idea of anything arbitrary, or artificially hard and fixed in correspondences. That we shall apply the spiritual sense to our own life experience, in order that men may see that the Word is living and was written for us who live and are troubled to-day, and that it is not merely the record of the men of an ancient time. That we shall in opening up the spiritual sense demonstrate by means of the living light and life within the Word that the Word was actually written by the Lord, since no one else could have made an ancient record portray in its obvious inner meaning our own life experiences in connected form. That we shall so open up the spiritual sense of the Word that the Lord Himself may be revealed to

men as their only God and Savior, and the lives of men be related to Him in such a way that they shall be saved.

I recognize the fact that the people of the other churches do not want to hear us, but it is because they think we have no message for them from the Lord. I am aware that they say to us that they already have much of our truth, and thus that our message is not new. Nevertheless we know that we have a message to them from the Lord and that our message, even if they have fragments of it, is absolutely new, a new message to this age of such a nature that it will transform the world in affection, thought and practice.

This leads up to the thought that we must have the true missionary spirit, the spirit that is patient and yet enthusiastic, which will bring men to listen to our message and enable them to see that it is the Lord's message to them. The world needs our truth, and would accept it, if we could gain its attention. This must be our endeavor, and for the patience that will be required we must look to the Lord who is so patient with us. If we can only open up the Word in such a manner that they shall see with us that the Lord alone could have written it, they will confess that the Lord has come again, and recognize Him as the center and life of the New Jerusalem. We must train our own people to be missionaries, able to open up the Word of God from the open Bible in their hands; able to lay bare its spiritual sense; able to reveal the Lord; for it is only when our own people become missionaries that the truth will be spread abroad as the Lord wills it to be spread.

And now may I come to the greatest obligation of all, the necessity of leading men, women and children one by one to the Lord? It is the work which is called conversion in other churches. It is the work we are neglecting. Our congregations are

not increasing in a normal, healthy fashion. What is the reason? Simply this, that we do not try to convert men, women and children to Christian living as other churches try to do. We do not make our supreme endeavor the relating of outside people to the Lord in such a way that they definitely hear His voice and follow Him. We do try to take care of the few sheep of our own folds, but we do not reach out and invite others in, so that they respond to our invitation. If any business in the land were conducted as we conduct our work, it would become bankrupt within a year. Our own people are not cordial to newcomers; they are not particularly interested in bringing them in to our services; they are not enthusiastic in telling them of the truths of the New Age; and almost never do they try to help bring about what we understand as a conversion, — and we who are ministers are not much better.

What should be our aim in New-Church evangelization? To take indeed our new message to mankind, to proclaim the New Gospel, but also to convert to Christianity the men, women and children of our communities, most of whom know nothing of theological differences, and care less, but yet who need to be saved. What shall we do about it?

WALTER B. MURRAY.

# THE LABOR MOVEMENT AND THE NEW CHURCH.

By the Rev. E. M. Lawrence Gould.

THE history of civilization is, on the whole, the story of the rise of democracy. This rise, however, has been by no means a steady or uninterrupted process. On the contrary, like all forms of human progress, the extension of individual freedom has ebbed and flowed, has moved in spirals, rather than in a straight line. The reason for this fact would seem to be that democracy possesses and is affected by the inherent weaknesses of human nature. A democratic government will not succeed unless the people who live under it are public-spirited and, in a measure at least, unselfish. It was for this reason that the first great republic, that of Athens, perished, and that Rome, after some centuries of democracy, became a complete imperialism.

Indeed it may be said that the first really democratic institution that the world has known was primitive Christianity. The Lord's insistence upon the spiritual importance of every individual had a great, if temporary, effect. Early Christians liberated their slaves in many cases, and accorded them unusual rights in others; and gradually the institution of slavery was abolished in Christian Europe. True, it gave place to serfdom, under which the rights of the common man were very greatly restricted, but the substitution marked a notable advance.

The Church itself, however, lost its democratic quality. Being taken up by the authorities, it came to claim for itself imperial rights and privileges. It became the ally of the privileged classes, and has, on the whole, remained so to this day.

The last ten centuries have shown a progress of democracy which has meant the successive emancipation of one group of men after another, rather than the gradual enfranchisement of all mankind. First came the rebellion of the nobles against their overlords, the kings. Magna Charta, for all the tremendous effect which it has subsequently had, was in itself a transfer of authority from a single ruler to a ruling group. From 1215 down to the seventeenth century, the ultimate power in every European country was the landed aristocracy. Next began what is sometimes called "the rise of the bourgeoisie." The establishment of cities and the growth of trade and commerce had developed a new factor in the social life — the business man; and through successive revolutions and reforms, in England, America and France, as elsewhere, his right to a position of equality with the nobility, so far as outward privileges are concerned, has been established.

As a by-product of the emancipation of the business man or burgher, there has come into existence in most civilized countries universal franchise, which has seemed at least to bring about a true and general democracy. But there are millions nowadays who say that such is not the case — that the average man, and more especially the man who works with his hands, is still almost as far as ever from a full enjoyment of his rights. They tell us that another readjustment, quite as great as that involved in universal suffrage, must take place before there can exist a real equality of opportunity or a just distribution of the fruits of toil.

To the injustice which they say exists, and which they say is supported by existing law and social usage, these give the name of "economic" or "wage slavery." As an indictment against it they present the fact of poverty — a fact much greater and more revolting than many of us are apt to realize. For example:

According to Robert Hunter, in "Poverty," there are ten million people in the United States who are "not able to secure the necessities of life which will enable them to maintain a state of physical efficiency."

The National Census for 1900 gives the average yearly wage of 700,000 textile workers as $315, and of the adult males employed in these industries as $396. It says that the average yearly wage of 223,000 iron workers was $543, and that of the men employed in shoe factories was $473.

The Interstate Commerce Commission states in its report that only one adult wage-earner in twenty here in Massachusetts was receiving a thousand dollars a year in 1908; that one third of the adult males earned less than $500, one half less than $600, and three quarters less than $700.

In its report of 1910 the same Commission states that out of 1,500,000 railway employees in the United States, one half receive an annual wage of less than $625, and only seven per cent. above $1,000.

Such figures might be multiplied indefinitely, and yet even they ignore the multitudes of men who either are not employed at all or work at rare and uncertain intervals. Since such have no settled habitation, they do not come within the census estimates, and yet their number is unquestionably very great indeed. They, too, it is claimed, are less the victims of their own incapacity than of the present industrial system, to which surplus labor is an absolute necessity if the cost of labor is to be kept down.

That men who are in actual want become dissatisfied is natural, but in addition to the actually poor, there is a large and growing body of people, who, although they have the bare necessities of life, still feel that they receive less than their just share of this world's benefits. They admit, of course,

that they are better off than men in their position in the past, but it is with their own contemporaries that they compare themselves. Better education has raised their standards of living. The spread of information has made them aware of the way of living of the well-to-do as they were never aware before. They feel that they are doing the work of the world, and that others are receiving the profits. And so, in constantly increasing numbers, they are enrolling themselves under the standard of the so-called "labor movement," with the intention, if it shall be necessary, of destroying any or all existing institutions in the pursuit of what they feel to be their rights.

Now the real point of view of what we loosely call "the laboring class" is very difficult to get. The average workingman has hardly yet achieved sufficient mental training to formulate for himself a definite social program; nor, if he had it, would he have the literary ability to put it into words. We are forced, therefore, to depend upon his self-appointed and professional interpreters, who have probably gone farther than he has as yet in carrying out his aims to their logical conclusions. But there is every reason to believe that, on the whole, the best of these have done their work efficiently, and that those elements of their propaganda which the average laborer has not yet accepted he will make his own in time.

From the point of view of these interpreters, let us consider very briefly what appears to be the aim which the "labor movement" has set itself to achieve, the methods by which its achievement is considered likely to be brought about, and finally the philosophical and religious background underlying it.

It may, the writer thinks, be fairly said that the labor unions, in which the labor movement finds its most concrete embodiment have no acknowledged

theoretical aim at all. They simply seek improvement of existing conditions — shorter hours, better pay, more sanitary surroundings, and the like. When they present an ultimate goal it is most apt to be expressed in concrete terms, such as "five dollars a day, five days a week, five hours a day." It must, however, be evident to any thinking person that, were this goal attained, it would be but the starting point for further demands. In point of fact, the real and underlying purpose of the labor movement is to secure for the workers all the profits of the industries in which they are employed, as it is also the unrealized aim of capital to reduce all labor to the status of slavery. That is to say, there is, under existing conditions, an irreconcilable conflict between the aims of capital and labor — there is, as writers like Jack London call it, a "War of the Classes" (see the book of that title), which the laboring class is ready and willing to carry to its ultimate conclusion.

The ground of this demand for all the profits of industry is by no means wholly greed. It rests in no small measure upon an honest feeling that the laborer is the real producer, and that accordingly he is entitled to the benefits of what he produces. It is alleged against the capitalistic system that it gives to individuals a power over their fellow men which they have not deserved, and are not fit to exercise. Inherited wealth may put the lives and fortunes of a whole community into the hands of one who has not himself performed a single useful act. Moreover, it is stated that the capitalistic system has produced in industry an imperialistic government which is as antiquated and as inefficient as it would be in politics. It is not right that an employer should be able to say "my business," when the lives of thousands of his fellow men depend upon it. The solution offered is that every industry should be taken out of private hands and managed by the

State. In this way, it is said, there will be served the interests, not of one man or a group of men, but of all the people. Competition, which is a negation of the true human relationship and puts mankind upon a level with the beasts, will be abolished, and in its place will come the free co-operation of all human beings to a common end — the veritable millennium.

As to the means by which this aim is to be attained, there is no general agreement. In the beginning, labor unions made an effort to keep out of politics, but within recent years they seem to have effected a change in policy. In most European countries "labor parties" have been established, and have had great power in legislation. In this country the Socialist Party, which claims to be the political branch of the labor movement, is attaining considerable dimensions. It is hoped, accordingly, that a revolution in the interest of labor may take place by political means; but there are many who will frankly state that, should these means prove ineffective, force must be employed. In any case, the working classes, constituting as they do the majority of the population of all countries, have only to realize their power and to exercise it, and they may have whatever they desire. This is a fact from which there is no escape.

The underlying philosophy of the labor movement is for the most part frankly and avowedly materialistic, but in the strict, not the popular sense. That is to say, it does not advocate or endorse sensuality, but it regards material things as the things of ultimate importance and reality. It draws its conclusions chiefly from history, which is studied from the point of view of what is known as economic determinism. This may be defined as the teaching that all historic events and movements have had economic causes. It regards idealism — in the philosophic sense — as a mere phantasy of the well-

to-do, a point of view implying lack of practical knowledge and common sense:

> The ideal goods of the philosopher exist only in the brain of the philosopher. They butter no parsnips. As the working-class philosopher listens to them, he says: "Gentlemen, you are very eloquent, your language is fine, your gestures perfect, but what I want to know is how I am going to get my dinner. If you can't tell me that, then your preaching is vain, because at present my existence depends upon my getting a dinner. If that is delayed too long, I am snuffed out. So come down from your exalted place, come out from your mysterious chamber, and tell me how to make a living." (A. S. Crapsey, in "The Rise of the Working Class.")

As might be expected, the religion which grows out of this philosophy is of a deistic and materialistic character. It acknowledges, not a personal God, but an impersonal Force, which is sometimes identified with evolution, and perhaps more often with the collective spirit of the race — a little after the fashion of Eucken. It denies personal immortality, and is inclined to look upon the Church's promise of a future life as a subterfuge to encourage contentment with present abuses. It regards morality as primarily a social question, holding that so long as a man is a good citizen, his private conduct is his own affair. Above all things it asserts the dignity and the sacredness of man, and encourages him to assert himself and to claim his rightful position in the world.

On the other hand, it is only fair to say that the more intelligent thinkers of the labor movement do not decry work, or seek to emancipate men from the need of it. They recognize, on the contrary, that work is the true order of human life. It is said, however, that the true ideal of work is utterly perverted in the labor of the present day. Work should properly be interesting; but modern machinery has made it mechanical and monotonous. Work should be perceptibly useful; but the modern worker seldom sees his product even finished, and almost

never in use. Work should not exhaust the reserves of the workers' vitality; whereas the modern employer seeks to get all he can out of his men in the shortest possible time, and then to throw them on the scrap heap. Work should be personal — that is, should be felt as the worker's immediate concern and responsibility; but the modern workman does not feel that it is anyone's concern but his employer's whether he does his work or not. All these proper qualities of work, which it has lost under the modern capitalistic system, it is felt will be restored when industries are conducted by and for the workers themselves.

The attitude of the labor movement toward the Church and toward the State is frankly hostile. These — and perhaps the Church especially — are regarded as the bulwarks of the privileged classes, and the greatest obstacle to the granting of the workingman's rights. In the case of the State, this attitude is based upon the use which has been made of law and of its weapons in opposition to the activities of the labor unions. The use of the militia in the suppression of disorder in strikes is felt with especial keenness, and in many unions joining the militia is an act which will result in the expulsion of the offender from their body. Perhaps the deepest evidence of this suspicion of the military force is found in the opposition of the English labor unions to conscription.

As for the Church, it is said that its membership is to-day " very largely made up of the rich who dare not think, and the poor who cannot think " (Crapsey, *loc. cit*). The assumption of authority by the Catholic priesthood, and the Protestant dogma of the infallibility of the Bible, are considered as alike the enemies of human freedom and democracy. The doctrine of obedience is especially condemned, and is regarded as a hypocritical attempt on the part of the privileged few to break the spirit of the oppressed

many. There is a general inclination to agree with the teaching of Nietzsche that Christian morality is the morality of slaves, or with the saying of Goethe that, "Religion's one fate is to make man accept the inevitable."

But curiously enough this open hostility to the Christian Church does not, as a rule, include hostility to its Founder. On the contrary, it is said that "The Church is repudiated, . . . not because it is Christian, but precisely because it is not Christian" (P. P. Womer, "The Church and the Labor Conflict"). The general tendency seems to be to claim the Savior as Himself an upholder of the claims of the working class. All His teaching is now studied in the light of its political and economic lessons, and it is amazing what a plausible case can be made out for the position that He was primarily a labor agitator. Thus it is said by Bouck White in "The Carpenter and the Rich Man," "Expunge the economic passages, and you leave his life sterile of intelligible meaning." From this point of view the keynote of the Lord's teaching is to be found in such sayings as "Blessed are ye poor." The rich man at whose gate Lazarus was laid, the rich man who was told, "This night thy soul shall be required of thee," and others, are supposed to have been condemned because they were rich, and not because they had acquired their riches in dishonorable ways. In fact this writer thinks of riches as the crime of crimes, and holds that Jesus so taught. The subsequent modifications, as of the blessing to "the poor in spirit," are held to be the effort of a commentator to annul a disagreeable truth; and the picture of Jesus as "the Lamb" is expressly repudiated as the addition of a later writer, and quite "out of character" with the sturdy and militant revolutionary that He is thought to have been.

The labor movement is almost as difficult to criticize as it is to define, and this, in both cases,

because of its present vague and inchoate condition. Against the labor unions, which are its present principal embodiment, certain charges are made which seem to be sustained by the facts. In the first place, they have a deliberate policy of limiting the amount of work done — of encouraging "loafing on the job" — which must in the long run react upon themselves. For the world's prosperity, and that of every person in it, must depend upon the fullest possible development of nature's resources. Also it seems to be true that there is danger that the unions, by their encouragement of "class consciousness," and more especially by their frequent countenancing of violence in strikes, may help the workers to develop a "group morality" — a feeling that their moral responsibility is to their class and not to all humanity — which will be truly disastrous to society.

Again, in the degree that the aim of the labor movement may be identified with socialism, there are obvious objections to be raised against it. The assumption that all the value in a product is created by the workman by whom it is made appears a clear injustice. For, after all, the great advance in material prosperity within the last few generations, and the consequent increase in wealth of which the workers feel they have not had their share, has been primarily due to brains, not muscle; and this applies not merely to inventions but to the executive ability by which modern industry has been organized. Further, if socialism were established, it might be more destructive of the rights of the individual than even the present system. "Democratic absolutism, through what De Tocqueville once called 'the omnipotence of the majority,' is one of the greatest perils of modern society, and it is this peril that is represented by political socialism. Socialistic writers like Kautsky, Menger and Deslurieres freely acknowledge that full freedom of the laborer to work

where, when and as he wills is incompatible with the socialistic ideals" (Womer, *loc. cit*).

On the whole, the more that one investigates the labor situation, the more he is inclined to feel that no complete and perfect solution has as yet been found; and more especially that, in the words of H. G. Wells:

> Socialism is no more a solution of this problem than eating is a solution when one is lost in the wilderness, and hungry. Of course everybody with any intelligence wants Socialism; everybody, that is to say, wants to see all human efforts directed to the common good and a common end; but brought face to face with practical problems, Socialism betrays a vast insufficiency of practical suggestions. I do not say that Socialism would not work, but I do say that so far the Socialists have failed to convince me that they could work it. The substitution of a stupid official for a greedy proprietor may mean a vanished dividend, a limited output, and no other human advantage whatever. Socialism is in itself a mere eloquent gesture, inspiring, encouraging, perhaps, but beyond that not very helpful towards the vast problem of moral and material adjustment before the race. ("The Research Magnificent," pp. 417–8.)

Now we must certainly believe that when these problems shall be finally solved it will be on the basis of the truth which the New Church teaches. And yet the Church herself can never, now or hereafter, become a partisan in the struggle. The utterly different conclusions drawn quite honestly from the Gospel by Bouck White and by Count Tolstoi are in themselves sufficient evidence that the teaching of the Lord did not have any directly sociological aim whatever. As He said distinctly — and yet apparently not quite distinctly enough for modern readers — "My kingdom is not of this world." And what is true of the Gospels is as true of all the Word and of the heavenly doctrines. At the same time there are undoubtedly elements in the labor movement with which the New Church can sympathize, as well as others which she must heartily condemn.

There is no doubt that the substitution of co-operation for competition as between man and man is the true essence of practical Christianity. Nothing can be more certain than that for men to regard one another as natural enemies and rivals is for them to put themselves upon the level of the beasts, or of the spirits of hell. The essence of the spirit of heaven, on the other hand, is willing co-operation. But in what way this change is to be effected here on earth is something which the Lord would have us work out for ourselves. While, however, the Church may never solve the problem for us, she will be delinquent in her duty if she fails to urge our obligation to look steadfastly for a solution.

The New Church will look sympathetically on the feeling, which is expressed in every book and speech upon the labor question, that a New Age is coming. This she knows to be the truth; and she knows why. Let her proclaim this message with enthusiasm and assiduity.

She will delight in every proclamation of the glory and the privilege of work, in all that can be said of the spiritual dignity of honest workers and of the evils of idleness; and she can certainly do more than any other power to restore to work that element of interest which men say it has now lost. For he who does his daily work as for the Lord has an incentive and an inspiration not to be found in any other motive.

She can direct into more understanding ways the great and inspiring personal loyalty to her Lord and Savior which is in the world to-day as never before. Indeed, the writer is inclined to think that here is where her greatest work is to be done — not only in the world, but in herself.

Again, the Church must sedulously take care that she does not deserve the reproach of teaching her members a theory which they do not practise. She must emphasize eternally the fact that " all religion

is a matter of life," and that this means as much the common and social as the private and individual activities of men. She must see to it that there shall exist no longer the man who is an earnest churchman on the first day of the week, and a hard business man, a "greedy proprietor," on the other six.

Finally, she must uphold, in a world in which it is almost forgotten, the reality of the supernatural. She must show that the real underlying cause of human history is not "economic determinism" but the spiritual condition of mankind. She must exhibit life as to be lived, not just for time, but for eternity. She must make clear that neither in the individual nor in the race can any reformation be enduring that does not have its origin within, and from above.

E. M. Lawrence Gould.

# THE DOWNFALL OF HISTORIC FAITHS

By the Rev. Adolf Roeder.

IN the Gospel of John the Lord explains the "breakdown of historic faith" in the admonition He gives to Peter, that "when thou wast young, thou girdest thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not" (John xxi, 18). And it is a startling fact, that these things have wondrously come to pass in these days of the *danse macabre* in Europe. Whether one or the other of the nations really wanted war and planned for it, or whether they were all drawn into it by an overwhelming catastrophe, and by dynamic powers, over which men lack control, does not alter the wonderfully clear description given in the above quotation in which just this condition is signified and symbolically set forth.

For, if we admit that Peter* is the "rock on which I build my Church," then, of course, this sentence sets forth succinctly and definitely, as no other sentence in Holy Writ elsewhere does, the fact that the church has little or nothing to say in this vast overthrow of things. Neither the Pope nor the head of the Greek Church, nor the heads of the Protestant Churches, nor the leaders of Mohammedanism seem to be able to stem the tide of carnage. They stand powerless; as representatives of historic faiths of centuries growth, they avail naught. So that the

* Peter signifies "historic faith," Reuben signifies "spiritual faith, or faith in life." Hence Reuben appears in the final drama of the Apocalypse, Peter does not.

careless thinker has asked the question "Is Christianity a failure?" and those whose thoughts run more deeply are grieved at heart, because of the fact that the Church is palpably being led "where she would not."

Going more deeply into the question it is well, first to secure the foundation laid down in the literal traditions of the incident, which conveys the thought of the "failure of historic faiths."

The story of the denial of the Lord by Peter is told in Matthew, xxvi; Mark, iv; Luke xxii, and John xiii and xviii. For those who desire to enter into more detailed study of this remarkable story, let me gather the various points and differentiations together first:

(a) Peter's asseveration is thus given in Matthew: "Though all be offended in thee, I shall never be offended." It is written in essentially the same form in Mark. In Luke the sentence is added, "Lord, I am ready to go with thee, both into prison and into death": and in John it takes this shape "Lord, why cannot I follow thee now? I will lay down my life for Thy sake." In the two first Gospels the statement is therefore given in its simplest form, while in the last two it is preceded by a statement which gives it profounder significance.

(b) The Answer of Jesus, in Matthew is given thus: "Amen, I say unto thee, this night, before the cock crows, thou wilt thrice deny me." In Mark, the phrase is changed to, "this day, even this night," and the numeral "twice" is added to the factor of the cock-crowing. If we remember that Peter signifies historic faith, this change is quite significant, since it involves the thought that historic faiths fail, not only in times of darkness, but even in times when there is light, i. e., "this day, even this night": in other words, day and night are alike in this instance. The numeral "twice"

to the student of symbolism involves the yet deeper and therefore more distressing thought that "two" stands for "conjunction with the Lord and association with the angels," and that neither of these factors change the ultimate result of the denial. In Luke, the phrase "this day" is retained, but the numeral "twice" is omitted. And in John, an antecedent statement is supplied and the whole sentence made to read: "Wilt thou indeed lay down thy life for My sake? Amen, amen, I say to thee, the cock shall not crow, till thou hast thrice denied me."*

(c) Peter's Response. In Matthew the story is thus told: "Peter said to Him, Though I die with thee, yet shall I not deny thee. Likewise also said all the disciples." In Mark the phrase "the more vehemently" is added. In Luke and John the entire response is omitted.

(d) The Sequence of Items in the Denial. The locale of the story thus varies: In Matthew, Peter is spoken of as "sitting without the palace." In Mark he is said to be "beneath in the palace," but evidently within, because he presently "goes out into the porch." In Luke, he is "in the midst of the hall, sitting by a fire kindled there," and in John the two features of his being "without and within" are adjusted by the factor of John's going to the door and speaking to the keeper of the door and bringing Peter in. These various differential features should be noted.

The personnel of the story varies thus: in Matthew, Peter denies the Savior first to "a damsel," then to "another" (the word "maid" is added in the translation because the adjective "alle" in the

* The term "Verily" in the English translation is used for the Greek word "Amen." I prefer to retain the original, in order that the student may realize that the Lord customarily uses the Divine affirmation at the beginning of a statement, man at the end.

Greek is feminine), and finally to those that stand by. In Mark, the story is the same essentially. In Luke, he denies Him first to a maid, then to a man, and the third time to another man, without mention of the bystanders. And in John, first to a maid, then to the bystanders, and finally to a kinsman of the servant of the high priest, whose ear Peter had cut off in the garden.

(e) The Psychology. Into this feature of the study all such factors as the " fire laid by the officers and servants " at which Peter warms himself, enter, as do these additional factors of the story, namely, that Peter " remembers " the word of Jesus; that the " Lord turned and looked on Peter "; that there are several insertions of other features in John during the progress of the story, and this in so marked a way, that the story is begun in chapter xiii and four chapters elapse before it is resumed in chapter xviii, that Peter " curses and swears "; that he " weeps bitterly "; that John takes Peter in, in the investigation of which detail it is advisable to note the same feature in the story of the two disciples at the sepulchre and (for the purpose of studying the internal sense of the same narrative in the Old Testament) to note the story of the runners in II Samuel, xviii.

Careful perusal of the following paragraphs in Swedenborg, namely, Arcana Cœlestia, nn. 6000, 4495, 6073, 10134, 2788. Sacred Scripture, n. 29; Apocalypse Revealed, n. 505; True Chrisian Religion, nn. 211 and 571; Apocalypse Explained, nn. 9, 187, 250, 532, 820, especially the last, will furnish all the material needed to understand the connected internal sense of this remarkable portrayal. In these numbers it will be found, that Peter signifies faith; John, love; the fire laid by the officers and servants of the high priest, those proud aspirations derived from self-love, which wreck the church; the crowing of the cock is everywhere used as

equivalent to the time of day, namely the dawn, and signifies the end of the church, or the end of "an old dispensation"; the "denial" throughout signifies the fact, that at crucial points, when a new development of life is begun, the old faith, based on historic sequences alone, always fails its Master and does not serve His Divine purposes any further, though it so served in the earlier days. "When thou wast young thou didst, etc."

More intimate revelations of deep significance follow from the comparison of stories above indicated. That the denials, for instance, are first used in connection with some less significant facts of life, some outer and unimportant details of life's services, called a maid or damsel. Later the intellectual plane is involved and the denial is made to "a man." This is a time, such as the French Revolution, for instance, sets forth in its most glowing and most pathetic detail. And then the denial is made to those "that stand by," that is, it becomes more and more complete as to the details of life. Men say that the "Church has nothing to do with politics, nothing with business, nothing with the diplomatic service, nothing with the school, nothing with civics, with social welfare, with municipal problems, and so forth." The number of "bystanders" is enormously large. And finally the denial is directed toward the "servant of the High Priest," which in its good sense means the Lord and in its evil sense involves the basest and most sordid complications imaginable, wherewith the church has become entangled in the past centuries. All these points and many more will develop as the details of this remarkable forecast of the times in which we are living are followed out.

But a warning should be sounded here, that though the application is here made to the present day, the eternal nature of the story must not be forgotten. The story of the failure of historic faith is

true today, it was true in the past, it will evermore be true. When Mohammed established a religion which abolished idolatry and substituted Monotheism for it, the old faiths died as they are dying to-day. When Luther thundered at the Diet of Worms, the old faiths died as they are dying to-day. When the Bramo Somaj declared the newer standards of the faith of the fathers, the old faiths died, as they are dying today. When the Beha revised the interpretation of the Koran, the old faiths died as they are dying to-day. And when in the quiet of his study the Seer of the Northland penned his quaint dogmatisms and recorded his startling visions, the old faiths died as they are dying to-day. So, too, in the individual life, we drop our old faiths, and take up the new, just as the Lord tells of the dropping of Peter and the continuance of John. We take down the tabernacle in one spot and erect it in another, whenever it pleaseth the One Who knoweth best of all to "lift the pillar of cloud from off the tabernacle" and lead us to that new place of dwelling made necessary by the development of the eternal powers of our soul.

Admitting this general application, let us turn our attention more closely to the details of the tragedy now staining the ground, the history and the honor of the Old World. And let us very distinctly remember, that it is the *Old* World.

We have grown accustomed to thinking and speaking of the "end of the Old Church." So familiar has the sentence grown to many of us, that the phrase has lost its inherent sternness. We have not realised what Swedenborg meant, when he adopted the phrase. We thought of it as possible changes in theology; we thought of it as a gradual elimination of the theology of the Old and the substitution of the New. We may have inadvertently allowed our minds to entertain the dream, that it meant the elimination of the sect and introduction

of the "New Jerusalem" as a doctrinal and ecclesiastic system. We never realised the fierce, the vehement, the sullen denial of Peter. We did not know that the passing of the Old Order of Things meant the horrors of Belgium, of Poland, of Verdun. Shudderingly we turn away from the contemplation of these tragic evidences of the downfall of historic faiths, and ponder the palpable insufficiency of the church, not only of the Christian Church (as the critic would have it emphasized), but of all others. For India, Turkey, Judaism, Russia, Germany, England, France, are all equally powerless so far as the church is concerned. No ear is turned to her in any country. The voice of Mars outroars the prayers of the church; the rattle of the machine gun drowns the voice of women.

And now, let us look at the picture again and gather the fundamental reasons for the downfall of the old historic faiths. In the first place, the church, the "Rock on which I build my church," fails when it warms its hands at the fire of coals. For when the fire, laid by the officers and servants of the High Priest, is needed to warm men's faith, that faith stands on no firm foundation. It is not really built on the rock. The ambitions to rule the souls of men, signified by the fire, to absolve them of their sins, to prescribe to them any one form of faith, without which they must needs be damned; any and all these things which deprive the Lord God Almighty of His prerogatives, destroy the foundations and make Peter helpless in the hands of those, who "lead him whither he would not." We will not forget this last word, "whither he would not," for surely faith wants none of these terrible things. They lie far beyond the confines of faith's volition.

And again the pathos, that the Lord must tell us the story of John and Peter separately; that Peter, or faith, is a thing by itself; and that John, or charity, is a thing by itself; that men should

preach "faith alone" and neglect charity; that they should accentuate theology and forget religion; that they should want men to subscribe to definite creeds and make salvation depend upon such subscribing and not insist that "all religion is of life and the life of religion is to do good." That is the pathos of the story — that John must needs go outside to bring Peter in, and that even then Peter denies His Master. Unless faith be charity and charity faith; unless "these two dreams be one dream"; unless "these two go together"; unless the two staves in the hand of the prophet become one staff; there is no avoidance of this denial and the vehemence of it.

Now gather all these factors together into one. Just what is at the bottom of all these phases of the same topic? Have you ever sought the common factor of the religions which have made historic faith their basic structure? Wherein does the Hindoo, the Mohammedan, the Zealot of any of the world's vast mass of theologies, exactly resemble the old style Christian? Why does the Christian join the Church in the first place? Is it not to save his soul? Why does a Brahman remain faithful to his caste? Is it not to save his soul? Why does the Mohammedan rigidly turn his face to Mecca? Is it not to save his soul? Why does the Buddhist faithfully turn his prayer wheel and carry the bowl of poverty in the folds of his yellow robe? Is it not to save his soul?

And why did the translators of King James, and others since their day, translate the sentence, "He that saves his soul loses it," in this way: "He that saveth his life, will lose it"? Why? Read the Greek. It is perfectly plain. The word is not *bia*. It is *psyche*. Everywhere else translators make it "soul" — why not here? The question goes to the root of the individualism of old. Every man felt and knew that he was trying to save his soul.

And back of it, his own good sense, the inevitable logic of the inmost mind, the unavoidable conclusion, that all such effort is by its very nature the height of egotism, compelled the pen. The sternness of the Lord's vigorous language, the "bare arm of His Divine Humanity," frightened them. Not that this is said in any spirit of criticism. It is simply a critical study of history. And it is made and asserted thus vigorously, in order that there might be no weakening of the tremendous power of the statement as it falls from the Divine-Human lips, and in order that the full force of the historic sequence of things might be seen.

And critical study of history rapidly develops the fact that egotism comes first; altruism follows. Men must live their own life first, before they can help others live theirs. Take it on the plane of natural things. A man, in order to support and care for his family and those dependent upon him, must needs first look after his health, his business, his relations to men and women in the world of fact. The teacher, who wants to impart knowledge to others, must first acquire it himself. The musician, whose fondest hope it is presently to play his instrument in connection and in harmony with others, must first learn that instrument himself. He must love it enough to learn to play it at all. He must think of his clarionet as being a better instrument for him to play than his neighbor's violin. He must be so emphatic in his assertion of his musical individuality that it is impossible for him to realize how anybody can be satisfied to play a bass viol, when there are kettledrums in the world. All this is perfectly natural. And it is perfectly natural, just because it is not as yet perfectly spiritual. The stage of egotism precedes; the stage of altruism follows.

Hence the church must first go through her egotistic stages. Her faith must "go whither it will."

But presently she must learn to realize that she will have "her faith led where it would not," and that consequences will result from the projection of egotism beyond its legitimate borders, wherewith she will have reason to be utterly discontent. And this is the point we have reached. This is the point where the clash of arms sounds loudest. Apparently the struggle is a struggle for material things. But this is only apparently so. In reality the Old World is trying to realize its newer self. Hitherto each nation has stood for egotism. The background of our helpless patriotism is "My country, right or wrong." Hitherto we have stood for those things which follow from this: that the nation must serve only itself; that therefore it cannot serve its neighbor nation, it must look after its own interests, no matter how that interferes with the rights and interests of other nations: and in this pursuit of its own interests it must do as much harm to its neighbor as possible, rather than to do as much good as possible. In other words, the war is being fought out on the logical issues of the old-world theology, which based all its teaching on the idea that a man must save his own soul, regardless of what happened to his neighbor's.

But the spirit of the Age has turned about. Churches are federating. They see that it is absolutely necessary for them to get together. That no one church can stand by itself. When it casts the net on the right side of the ship and not on the wrong side, it *must* call on the neighboring vessels to help draw the haul. And at the edges of this beginning of the realization of united action, without the loss of individuality, there hovers a dream, not only of a Federation of Churches but of a Federation of States and Nations and of a possible World Federation.

And the musician who has thoroughly mastered his individual instrument joins the sweetness of its

notes in unison and harmony with the instruments of others, until the orchestra can follow the motion of the baton of its leader and give to the world a rendition of the thoughts and emotions of master musicians. Is it not entirely thinkable that we stand on the threshold of the realization of this picture, and that beyond the din of strife, men, churches and nations are really thinking serious thoughts of early cooperation, of early federation, so that the dream of the man who first used the term "concert of nations" and the dream of the man who first spoke of the United States of Europe, may be welded into one and the two dreams be one dream?

God speed the day, when beyond the word of Peter: "I know Him not" — there sounds the whisper of the Savior crucified: "It is finished" — and the orchestra of the world, each nation playing the instrument it loves, entunes the pæan of eternity, the Fatherhood of God and the Brotherhood of Man.

ADOLPH ROEDER.

## "PSYCHOLOGY, GENERAL AND APPLIED."*

PROFESSOR MUENSTERBERG'S "Psychology, General and Applied" is a comprehensive handbook of psychology in all its branches and applications, as treated from the Modern Scientific point of view.

Professor Muensterberg has taken a leading part in psychological studies and investigations for the past quarter of a century; and although his expositions are not as brilliant as those of his colleague, the late Professor James, he can be depended upon to give the latest results of scientific progress in his field.

For the convenience of the student who wishes to pursue the subject further in general and in detail, the author has added a list of notable books on the several departments of the science.

The book before us groups the discussion under three heads: Causal Psychology, Purposive Psychology, and Applied Psychology. It is characteristic and distinctive of Professor Muensterberg's view, that the science of psychology may be treated from two very different standpoints. When the purpose is explanation, the study and description of mental states coincides in the main with the traditional "Explanatory and Descriptive Psychology"; but when the purpose is appreciation, then the body of knowledge acquired is called by Professor Muensterberg "Purposive Psychology." In the former treatment the emphasis is laid upon the connection be-

* *Psychology, General and Applied*, By Hugo Muensterberg. New York: D. Appleton & Co. 1914. 487 pp., 8vo. Price $1.75 net.

tween brain states and mental states; in the latter, the mind is viewed as active subject.

Several helpful introductory chapters are given to The Interest in Psychology, The Realm of Psychology, Psychological Explanation, Psycho-physical Explanation, Scope and Methods of Causal Psychology. Then follows the usual discussion of The Nervous System, Stimulation, Association, Reaction, Inhibition, Perception, Ideas, etc. The formal completeness of the book is indicated not only by including applications of psychology to education, law, medicine, economics, and various other departments of life, but by the treatment of social as well as individual psychology. Under the heading, "The Complex Individual Processes," besides such mental functions as perception, memory, imagination, there are chapters on Activity, Inner States, and Personality, where the discussion includes impulses, motives, attention, thought processes, feelings, emotions, attitudes, and the nature of personality. At this point where "Causal Psychology" culminates, the transition is made to "Purposive Psychology."

For "Causal Psychology," mental states are mere objects of attention and reflection, mere objects of knowledge; but for "Purposive Psychology," mental states have a meaning, a purpose, a significance for the subject. It is this subjective value of the mental states which is the essence of personality, and which is the ground for holding to the idea of the *Soul*. But before entering upon the discussion of "Purposive Psychology," we must revert to some of the positions taken in the introductory chapters, and to some points in the discussion of the elementary mental processes.

First of all it seems that the distinction between "Causal" and "Purposive" psychology is quite an arbitrary limitation of scientific interest and scientific procedure. There may be some justification for treating a rock from the geological, the

chemical, the physical, and the commercial points of view respectively and in turn; but surely a systematic treatment of rocks would include all these and other ways of studying and describing them. Just so of mental states. Why the student of mental states should limit himself to their association and succession and their connection with brain states, and not at the same time consider their meaning and subjective reference, seems altogether arbitrary, artificial, unsystematic. Professor Muensterberg's well known insistence upon the pure objectivity of the facts of consciousness does not relieve his contention of arbitrariness and artificiality, not to say inconsistency. For meaning and subjective reference have precisely the same objectivity when submitted to scientific treatment, as have colors and tones. On this basis therefore there is no consistent ground in scientific procedure for maintaining the distinction between " Causal " and " Purposive " psychology.

Again, the distinction and contrast between " Explanation " and " Interpretation " which Professor Muensterberg relies upon must seem quite unstable when we bear in mind the use of these terms in common speech. A thing is explained when it is made clear to the understanding; and it is made clear to the understanding when it can be repeated in thought as a more or less consistent whole. In other words, a thing is so far explained as we learn more about it as a whole. It is true we may be interested in some aspects rather than in all; but that is a matter of individual preference, not of scientific procedure. On the other hand, facts and events are interpreted when they are seen in their connections with the system of things. The meaning of a fact is simply more facts and connections. Newton interpreted the fall of the apple as an instance of the falling of bodies generally. The law of gravitation is neither an explanation nor the cause of the falling of the apple, but is a general

statement of the fact that all bodies fall or tend to fall. Professor Muensterberg seems to be unduly impressed by the significance and use of the terms "explanation" and "cause" in mechanics, and he over-confidently imports this significance and use into his psychology. Facts and events whether of nature or of mind are grouped in systems more or less complete; but the mechanical notion of "change of configuration" does not afford any explanation of the systems, nor does it provide the conception of cause. In the last analysis both explanation and cause are teleological, not mechanical, features of experience.

What then are we to understand by the term "explanation" as used by our author? At pages twenty-one to forty-two there is an elaborate discussion of "psychological explanation," and "psychophysical explanation." In this discussion, the word 'explanation' is used as the equivalent of the conventional scientific formula, "invariable and necessary antecedent." In other words when two events are related in this way, the occurrence of the first is said to explain the second. It is admitted that there are innumerable successions of this kind among mental events, as exemplified by the "laws of association"; but causal connection is denied in these cases, on the ground that there is no necessary connection. In the case of physical events the necessary connection is secured by the character of permanence in the physical object. The physical object remains what it is and can be experienced repeatedly by the same person or by different persons; but mental objects come and go, never to reappear the same; and no two people can experience the same mental object. This is so absolutely true that these characters are made the basis of the definition of the physical and the psychical. The physical is such that it can be the common object of experience; the psychical can be experienced only

by the individual. James and John can see the same blue sky, but cannot have the same idea of blue, cannot feel the same toothache. In the physical object, the character of permanence secures the continuous transition from event to event, from antecedent to consequent; and in this continuous transition inheres the character of necessity, and the causal relation. So goes the argument.

A little reflection shows that all this argumentation is surprisingly crude and inconsistent. There is no recognition of the contrast between the practical and the theoretical value of the statements made, and the psychological analysis is fatally shallow. An illustration of this may be seen at the top of page twenty-three:

> I hear at this moment the ringing of bells, that is, the tone sensation arises in my consciousness. If I were to rely on strictly psychological explanation, I should have to seek in my own consciousness for the causes which effected the appearance of this sound impression. But nothing in my mind suggested to me the coming of this sound. I did not think of bells before, which might have produced in my mind the tone sensations. My mind was filled with entirely different contents, when suddenly these tone sensations of bells broke in. Nothing which preceded in my consciousness seems to offer the least foothold for the explanation of these tone sensations.

Now this argument hangs on the assertion that nothing in consciousness preceded the hearing of the bells, that could in any way explain this experience; and therefore no psychological explanation in such cases is possible. Now every psychologist knows, and most certainly our author knows, that there is a vast difference from the psychological point of view, though for some practical purposes the difference may be ignored, between hearing bells and having tone sensations. So too the "tone sensation" is a vastly different thing from this "sound impression." It is precisely the ideas previously held in the mind that transform the *mere sound* into tone sensation, and the tone sensation into the hearing of the bell;

and if there is any place for the operation of cause, or any meaning to be attached to the word 'cause' in this case, assuredly it is precisely these previously held ideas that *cause* the sound to be tone sensation, and the tone sensation to be "the hearing of the bell." It is true that the thought of the bells did not produce the tone sensations, but the thought of the musical scale did produce them. All this is familiar psychology, and so far it is quite correct to say that we do actually find in consciousness the causes both of the tone sensations and of the hearing of the bells. But of course these ideas were not "the causes which effected the appearance of this sound impression," and "nothing in my mind suggested to me the coming of this sound," if there is any psychological meaning in saying "the coming of this sound." But this is another question, and one which neither this book nor modern psychology generally makes any direct attempt to answer. It is plain that the argument above quoted fails altogether to establish a case against psychological explanation. Let us next see what can be said for psychophysical explanation.

In approaching the topic of psychophysical explanation we are about to enter the citadel of modern psychology; and Professor Muensterberg is one of the most zealous and consistent defenders of this citadel. The foundation stones and the ground plan of the citadel are the facts of ordinary experience and the natural science presuppositions which regulate our uncritical treatment of these facts. The connection between brain states and mental states is established by pointing to such facts as closing the eyes, cutting the optic nerve, injuring the optical center, etc., to shut out the sight of the blue sky; or to lesions, hemorrhages, diseases of the nervous tissues which render the acts of will impotent; or to the facts of mental pathology and biological history to show the dependence of mental conditions

and growth upon the nervous system. On the basis of this connection so established it is assumed that to every mental state there is a corresponding brain state. It follows from this correspondence that if the order of succession of the brain states is known, the order of the mental states is thereby determined. This is the scheme of psychophysical explanation. What does it amount to?

It is true that knowing the corresponding physical state we may produce its mental accompaniment by simply bringing the physical to pass; and it is also true that we have some general knowledge of such correspondences. For example, we know in general the brain states corresponding to aphasia, or drunkenness, or hallucination, and we can bring about these brain states by a surgical operation, by giving a glass of whiskey, or by administering a few grains of hasheesh. But even in these cases it is not so much a knowledge of brain states as of the connection between the mental states and certain facts in the outer world that enables us to accomplish these results. Strictly speaking we have very little definite knowledge of brain states. What is said about them is for the most part a matter of inference and of scientific theory. Many of the most perplexing and vital problems of life would, according to this theory, hinge upon knowing the brain states corresponding to such mental states as virtue, intelligence, neighborliness, patriotism, assiduity, attentiveness, and countless others; while our moral, intellectual, and educational failures bear witness to the inadequacy of our knowledge of the brain states involved. But aside from such complicated instances, let us take simple sensations like blue, or middle C, or the odor of red clover. What do we know about the corresponding brain states? We know approximately their location, and in a vague way in conceptual terms the type of process. In short the psychophysical explanation amounts to

nothing more than the assertion that there must be a brain state corresponding to the sensation blue; and since we know nothing directly either of the precise nature or of the order of the brain states the explanation is practically worthless. As a matter of fact the author makes no use of the explanation when he comes to treat of the nature and order of mental states; but he does of course make use of the reflex arc, and a most brilliant use. This leads us to the distinguishing feature of the book, the organization and operation of mental life. Under the headings Stimulation, Association, Reaction, Inhibition, Perception, and Activity, there is an illuminating discussion of the whole body of the sensations. The psychophysical processes involved in sight, hearing, smell, taste, and touch, are given in detail and for the most part in physiological terms. In addition to these so-called external senses, the sense organs of the skin, the muscles, the joints, and other parts within the body, together with their functions, are described and the significant rôle they play in the mental life is forcibly brought out. In this discussion, the special point of interest is the psychophysical function of the "reflex arc," the path from the outer sense organ to the brain center and back to the muscle, the course of the afferent and efferent nerves.

In brief the story goes as follows. The child sees a red ball, and puts out his hand to grasp it. In physical, or physiological, terms we say, ether waves impinge upon the retina, and the disturbance is carried along the optic nerve to the brain center. This is the stimulus, the impression. At the brain center the disturbance is reflected along another nerve to the muscles of the arm and hand. This is the expression, the action of grasping. So far the account seems complete. But mysteriously if we could somehow look into the baby's mind, the story would be strangely different. We now say the

child has the sensation of red, and then the sensation of arm movement. This threefold story, simple as it seems, has given no end of trouble to psychologists and philosophers. In the first place the sensation red is supposed to correspond temporally, but not otherwise, — not causally at any rate, — to what goes on in the brain center. So likewise of the sensation of arm movement. In addition to this one-to-one correspondence, there is supposed to be a group correspondence between the sensations and other mental states on the one hand and the brain states on the other. How and why the sensation red is externalized, localized, and seen as the ball, this is for the most part utterly mysterious. The only use which this psychophysical scheme serves is that of a skeleton on which to hang our psychological terms; and yet the psychophysical system is to some extent actual fact, and enables us in some measure to interpret in physiological and psychological terms human and animal behavior.

Professor Muensterberg is most successful in applying the theory in his interpretation of a voluntary act. An act is willed when its result is anticipated, and the result is anticipated when the movement sensations involved in the act are anticipated. Stated in psychophysical terms the situation is this. An impression of ether waves, light waves, and nerve currents come in from without and reach the brain center; here there is a discharge of nerve currents to the muscles, and movement ensues. In the meantime what is it that determines the direction and destination of these discharges; what is it that selects the nerve lines and the muscles to which they are attached? Sometimes the reaction is purely automatic, mechanical; sometimes it is automatic with accompanying consciousness; sometimes it is consciously directed, and in this case the "kinesthetic sensations," sensations corresponding to currents from the sense organs in the muscles, joints, etc.,

concur. These kinesthetic sensations combine with the outer world sensations in such a way as to "influence" the discharges. At this point let it be noted that the word "influence" here is fatal to the main contention of the psychophysical theory, the assumption that every brain event is determined by a brain event, and a brain event only, — an assumption which by the way like the causal relation in its accepted scientific meaning is absurd, inasmuch as it involves the vicious infinite regress. But to return, these kinesthetic sensations may in a given case occur by association along with the objective sensations, and so prefigure and determine the coming movement and its result. When this is the case, the action is felt to be willed; and this is the type of all voluntary action.

It is now manifest that the attempt to correlate mental states with brain states leads to infinite complexities, not to speak of absurdities. The book is everywhere vitiated by a mechanistic, atomistic, metaphysics. Atomistic identity is carried over to psychic identity in the acts and function of the will. It is surprising that Professor Muensterberg shows so little critical acquaintance with modern physics. It is still more surprising that with all his systematic purpose and endeavor he so habitually mixes the language of common sense and the language of his science, and especially the language of physiology with that of psychology. A critical reading of any one of his characteristic passages would show that the attempt to restate it in consistent terms would deprive it of all its plausibility and force. But these remarks are applicable rather to the present state of psychology, and especially to the present state of psychophysics, than to any one author. The book is a warning to psychologists who enter the field of metaphysics without a severe and systematic metaphysical training. This is by no means to undervalue the very great worth of the book as a

masterful compendium of present-day psychology. To praise it in this respect would be to pay one's self a compliment.

Professor Muensterberg's theory of mental activity, his "action theory," reminds us of Swedenborg's doctrine of end, cause, and effect. And we are also reminded of the interesting and important development this theory received in "Eternal Values," reviewed in a former volume of this magazine. For us the metaphysical importance of Professor Muensterberg's treatment of the will is its relation to Swedenborg's doctrine of love.

LEWIS F. HITE.

# EDITORIAL DEPARTMENT

## THE CHICAGO CONVENTION.

### I. The Council of Ministers.

As the ministerial arm of the General Convention, the Council of Ministers is a sort of committee of the whole on the general state of the Church, especially in its function of teaching and preaching. The Convention is the general body of the representatives of the Church, both clerical and lay, where the interests of the Church at large are considered, and its business transacted. The annual meeting is the occasion of much Church activity outside the Convention proper. Various auxiliary bodies have their meetings, and report their proceedings for publication in the *Convention Journal*, which in this way becomes a yearly survey of the life of the Church. The spiritual life of the occasion finds its culminating expression in the Sunday morning services, which of late have been much enhanced in impressiveness by using the forms provided in the new Book of Worship.

It has been commonly remarked the last few years that all the Convention meetings have been characterized by a spirit of new religious zeal, and of earnest co-operation in Church uses. On this occasion, the missionary spirit came to very prominent expression. There was an extraordinary overflow of this spirit at the Theological School Alumni banquet, where speeches charged with missionary zeal were made by all the members present.

The Council of Ministers devoted its time in the main to the discussion of four assigned topics, "The Age and Requirements for Confirmation," "The Relation of Rituals to Life," "Religion for the Average Man," and "Greater

Works than These Shall He Do." The spirit of earnest striving for concrete results in the actual life of the Church was remarkably insistent throughout the discussions, and controlled the outcome. Many of the old familiar stock phrases were heard, but they no longer had the emphasis that formerly blocked definite lines of progress. For instance, there was substantial agreement that the age for confirmation should approximate the period of natural religious awakening, which according to much recent systematic psychological investigation takes place normally, but with considerable variation, about the age of fourteen. The views represented by such expressions as " the age of confirmation should co-incide with that of rationality and freedom of choice," and also " with the beginning of regeneration," were considered, but deliberately set aside, because it was thought to be unwise to fix an arbitrary age like that of twenty-one to meet the above conditions. The objection that the experiences of the earlier age are apt to be merely sentimental was also overruled mainly on the practical ground that we could not in the particular case decide whether the experience was really genuine or not, and that there was too much risk of injuring the religious life by a hasty and ill-grounded decision.

In the discussion of Rituals, it was noticeable that practical considerations and freedom from bondage to terms likewise prevailed. Heretofore, in such discussions, the contrast between the " internal " and the " external " has been made use of successfully to set rituals over against life. To cite the doctrine, " the essence of worship is charity," was sufficient to put an end to all further consideration of rituals. The " deadening effects of habit" were also appealed to with unfailing results; and finally the use of rituals was discredited in the name of " freedom."

On this occasion also there were echoes of these time-worn formulæ; but the course of the discussion, and its practical drift, were remarkably free from their undue and obstructive emphasis. There was a clear and strong consensus that rituals and life belong together as naturally as do thought and speech, or will and act; that so worship

involves rituals as life involves conduct. But like conduct, or like speech, rituals may be inadequate, inappropriate, unsuitable. It was pointed out that the question for the Church is not whether it shall have rituals or otherwise, but what sort of rituals shall it have. It is often assumed and asserted with confidence and success in these discussions, that it is immaterial what the rituals of the Church may happen to be, as they are "merely external and formal modes of expression" of the interior state of the worshipper. It is true that this principle is applied to conduct in the formula, "It makes no difference what a man does, so his motive is right"; just as with regard to speech it is said, "He uses bad language, but he means well." It is needless to say that no serious, practical, not to say moral and religious man, would justify or make use of any such principle. On the contrary, the whole meaning of education and training is to bring together motive and conduct, thought and speech. Worship without rituals is like morality without conduct, too apt to be purely imaginary. Granted that some form of rituals is necessary and desirable, it is contended in the name of freedom and simplicity that it is a matter of individual opinion and choice, like the clothes a man wears; and that the rituals of a given local Church body should be determined by the tastes, desires, habits, traditions, preferences, and needs of the congregation. Unfortunately, or fortunately, and as matter of fact, clothes are not matters of individual opinion and choice, apart from considerations of decency, health, climate, and other considerations common to all the individuals of the group. The matter of clothes is determined by very intricate and complicated social, moral, æsthetic, and other considerations, which the individual as such has little power to control or to make effective. So of conduct. And so of rituals. The rituals of the Church are determined by consensus of opinion, union of sentiment, and by co-operation in a common purpose under the influence of common ideals. The individual has his share in this, and renouncing his atomistic narrowness and constraint, he passes on to the exercise of a larger and higher freedom

which is more and more comprehensive and enlightened. Individualistic self-assertion is as disorganizing and as disastrous in Church life as it is in civic and moral life. Such forms of self-assertion usually proceed from motives which are concealed from the individual himself, and which on that account seem to be a part of himself, and to belong to the nature of things. In reality they are very obscure qualities of heredity, strengthened by a long line of traditions, by habitual associations, and by consequent ingrained habits of thought and feeling. As a matter of fact they are no more a part of one's nature or a part of human nature, as they veritably seem to be, than any other chance habits. It is the prime purpose of a liberal education to free people from just such habits, and put them in a position to select, adopt, and establish the habits which are justified in the light of moral and spiritual intelligence. Accordingly, the rituals of the Church should be the result and the expression of the combined spiritual intelligence of the Church and its educated sense of the fitness of these in the exercise of worship. There is of course such a thing as the "deadening effect of habit," The alternative is not to avoid all habits, but to rationalize, and spiritualize our habits, and so make them servants, not masters. This is done by organizing them and making them significant and useful. The idea that spontaneous expression is better than organized expression is based on a false contrast. The contrast is rather between organized expression and the haphazard impulse of the moment. All this is illustrated by the tendency of non-liturgical church bodies to become more and more liturgical, and history seems to show that the liturgical bodies are spiritually more effective as church organizations.

In the discussion of "Religion for the Average Man," also, the thought of reaching concrete results was uppermost. Emphasis was laid upon life rather than dogma. It was urged that the task of the Church is to teach religious truth in a way to be acceptable to those interested. The "Average Man" proved to be a rather elusive individual. However, he was at last caught in the character

of one who "is on the whole disposed to favor the better things of life"; and as all men more or less and at times come under this head, it remains for the Church to show to any and every man that its teaching really leads to a life that is "richer, fuller, and more abundant." The task here defined is precisely the task of teaching the truth as contrasted with mere dogmatizing. It is one thing to stand up and recite true propositions; it is quite another to convey the meaning, and point out the application of the propositions. It is one thing to juggle with abstract terms, to play with glittering generalities, to throw together conventional formulæ, to form combinations of emotionalism, sentimentality, and verbalism; it is an entirely different thing to lead on to the practical and concrete significance of such thought and language. What would be thought of a teacher of physics or mathematics who should stand up before his class and recite the general propositions, the rules and formulæ of these sciences, but never exemplify them or show that they had any concrete meaning? And yet this empty verbalism and dogmatism is the vice, it may perhaps be said the peculiar vice, of the ordinary preaching and moralizing. The discussion of this subject took a wide range, and elicited various comments on the general condition and attitude of the Church, the state of the world, and the relation between the two. The familiar, but too often forced and unnatural, contrast between the head and the heart was re-echoed; "intellectuality" was as usual set over against love and affection; doctrinal and emotional appeal were once more brought to the bar of judgment; but perhaps the outcome of the discussion was best summed up in the statement that "Whether the world is ready for the New Church or not, is none of our affairs; our business is to make ourselves ready to give it to the world."

The two concluding papers of the session were Bible studies, based on the text: "Greater works than these shall he do," etc. Emphasis was laid upon the Greek word *eis*, as requiring for its adequate translation, "Believe into Me," that is, believe so as to come into a real

and vital relation with Him. Attention was also called to the Greek *meizona touton*, and the translation "greater of these" instead of "greater *than* these" was preferred. The "works" referred to were the works of regeneration; and the idea was, that men would be able to do the greater of these "because I go to my Father." This interpretation stands opposed to the idea that the text is an assurance that the power to do miracles would be given by the Lord to His followers. The discussion naturally drifted into expressions of opinion about faith cure and mental-healing practices. There was a manifest disposition, at least on the part of some, to be cautious as to putting any arbitrary or very definite limitations on the Lord's power to heal even natural diseases through the mediation of his faithful followers. There was, however, general agreement that the works spoken of in the text are primarily and supremely the spiritual works of regeneration.

In the field of practical endeavor and missionary impulse, the action which perhaps best expressed the spirit of the Council was the recommendation to the ministers of the several Associations to meet periodically at a given place for a combined effort to make known by sermon and lecture the teachings of the Church to the public as well as to the Church members themselves, the purpose being above all else to lead people to a real acknowledgment and following of the Lord by living in and from Him.

LEWIS F. HITE.

## II. THE CONVENTION PROPER.

WHILE there were notable reports at the recent Convention from the Managers of the Theological School, from the Augmentation Fund Committee, from the Trustees of the Pension Fund, and while Mr. C. W. Barron gave a most interesting address in a moderated Barronesque style on the subject of "Human Freedom and the War," and while the opening sermon by the President on "The Vision of Waters" was indeed an inspiring "message of good cheer for the New Church today," the main impression

made upon most of those who attended was probably that of a manifestation of a new missionary zeal, pervading most of the addresses and the following discussions. The meetings of the Council of Ministers during the preceding days were given an impulse in this direction on the very first day by the address on "The Business of the Church" by one of our missionary pastors, the Rev. Junius B. Spiers; and the interest in that line was kept up by a number of other papers and discussions before that body; so that the ministers came to the Convention proper already primed as it were for any occasion that might call for a display of missionary spirit. Such occasions were afforded not only at the Conference of Monday afternoon on "The Distinctive Missionary Responsibility of the New Church" (with papers by the Rev. Messrs. Pulsford, Hunter, and Murray), but also at the Conference of Tuesday afternoon on "A New-Church Drive" (with papers by the Rev. Messrs. King, Bray, and Warren Goddard).

A consciousness of the stress and strain that the whole human race is experiencing because of the European War underlay the whole spirit of the meetings, — the feeling that the present upheaval is but making humanity ready for casting off many of the shackles of the past, and for making new progress in humanitarian and spiritual ways in the future. What part have we to perform at this crisis? Let us consider again our mission to the world, and ask ourselves how best to perform it; and then let us be up and about it, — such was the spirit that manifested itself.

As was natural, the consideration led mainly in two directions: towards the missionary work possible to the settled minister and his parishoners; and towards the broader field open to the professional missionary. The settled ministers felt moved to new resolves in the way of missionary lecturing; and the plan of devoting one Sunday morning a month to a service especially suited to strangers, and of having each person in the regular congregation endeavor to bring a friend or acquaintance to such service, was warmly advocated, and met with much approval. As to the broader field of the professional missionary,

suggestions ranged from the establishment of a National Lectureship Bureau, to the appointment of a man to devote his time to working among the students from foreign lands in attendance at American universities, and still further to the actual support of one or more of our own missionaries in foreign lands, especially among Asiatic nations. And in all these connections the problem of how to raise the necessary funds was considered, with much emphasis laid upon the idea of the regular penny-a-day giving for this purpose by every member of the Church, — a plan that, if fully carried out, would afford adequate means for beginning and promoting all the proposed undertakings.

Far be it from the present writer to say anything in adverse criticism of the general spirit manifested at the meetings. That spirit was wholly commendable. But in certain instances there was a possible excess of enthusiasm manifested that suggested the need of tempering with further experience. It is the function of the minister to express his message by the spoken word; and it is natural for him to lay undue emphasis upon this method of imparting a message. He may rightfully encourage himself and others in this method by quoting our Lord's injunction to His disciples to "Go and preach"; and he may even seek by contrast to magnify this injunction by calling attention to the fact that nothing was said by the Master concerning writing, printing, mailing, etc. But let us not forget that in some respects the world has made great advances during the past nineteen hundred years; let us not forget that we are now in a New Age in the history of the world, an Age but recently begun; and let us not be unmindful of what fuller directions for the spread of His gospel the Lord *might* give, if He were but to impart definite instructions to His disciples of the present day. Without minimizing the importance of lecturing, we may call attention to the fact that the changed conditions in the world now make it very difficult to get together good audiences to listen to a lecturer — audiences good both in number and in quality; moreover, with such a message as the New Church has to give, it is almost impossible to

more than scratch the surface of an important subject in any lecture, while to get beneath the surface to the wealth that attracts the confirmed devotee seems almost out of the question. At best only an initial interest can be aroused by the average lecture; and seldom is there adequate opportunity given for the growth and cultivation of that initial interest. Not as the missionary of past generations, seeking to bring souls to Christ by terrifying them with visions of eternal torments in fiery lakes unless they acknowledged the Lord as their Savior, can our missionaries make an appeal for instantaneous and permanent conversion; but their function is the less emotional and less dramatic one of calling attention to the unqualified love of the Lord's nature, and to the new system of truth revealed to mankind by the Lord through Emanuel Swedenborg and capable of fully satisfying both mind and heart of every believer, and of imparting to him the principles of eternal life. Unfortunately this message, tremendously important though it be, lacks general appeal in the present day of the world. The few who might respond if we could but reach them, are hard to find. It behooves us to persist in our endeavors to reach them in such ways as may seem best to us; but let us weigh well all available methods.

Some of the plans that were suggested seemed unquestionably good. But whether wisest to carry them out as suggested or in some modified way, is a question not yet decided. It is conceivable, for instance, that the National Lecture Bureau plan may at present be practicable only in a much modified form. And as to sending missionaries to foreign lands, the question might be raised as to whether we cannot most readily and promptly and economically secure a number of missionaries in foreign lands by sending some of our gift-books as widely as possible to the Christian missionaries already there, and trusting that here and there in the quiet of their studies one and another may see the new light, and then proceed to make that light shine in his message to others. The world is to be reformed by means of truth (H. 424); and the New Church has in its

charge the truth needed to reform the world. May the Lord speed us in promoting the best ways of spreading a knowledge of His truth.

B. A. WHITTEMORE.

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## A NATION THAT IS BLESSED.

FOR nearly two years, while all the other great nations of the Christian world have been engaged in war, our own has escaped, — until now, when trouble with Mexico seems in danger of reaching a crisis, of which we shall speak at the close. But thus far we have escaped being drawn into the great world-war, and we are still hopeful of a settlement with Mexico without much bloodshed. But looking across the seas at the fearful calamity that has overtaken Europe, our country has often been spoken of as peculiarly blessed.

While we are not indifferent to the suffering of others, as has been shown by the readiness and generosity of our relief work among them, it has often been said, however, that we are profiting immensely by the misfortunes of those whom we help, — inasmuch as those very nations have been forced to give up so large a part of the world's commerce to us. But he is short-sighted, indeed, who does not see that the world is already too closely united by steam and electricity, too interdependent in all its commerce and all its interests, human as well as material, for any part to escape the consequences of disaster which visits other parts. Thus far we have escaped the direct evils of the war in the killing and maiming of our men and the destruction of property; but in the long run we shall be less prosperous because we live in an impoverished world. In a negative kind of way only, in that we escape greater evils, can we be considered blessed; but we shall be less blessed in a positive sense than we might have been had there been no war, and the whole world had gone forward, instead of backward, in the blessings of peaceful industry. The whole world must suffer together this world calamity.

But thus far we have been considering chiefly the material losses of the war. Money, and that for which money stands in material comforts and luxuries, is not the real blessing of human life. It depends altogether upon the motive and use that is put into the gathering and distribution of it. The blessing or the curse thus lies back of the material instrumentality, in the realm of thought and affection, the realm of principles, of character, of spirit. If we as a nation are worshipping and serving money,— Mamson, instead of God; if we are growing more and more willing to sacrifice to that kind of an idol the principles of righteousness, and of duty to God and nations, and to men and women and children; then we are not a blessed nation at all. The nations of Europe in fighting for principles of righteousness, or believing that they are doing so; and sacrificing life and property in the most terrible battles that have ever darkened the pages of human history, for what seems to them a duty, are nevertheless more blessed than we if we are such a base country. But we cannot believe that we are.

It is true that ours in a peace loving nation, and that the lessons of this terrible war have made it a thousand times more so. We cannot believe that a single citizen of this United States desires to see his country plunged into the horrors of modern warfare, which have been shown now to be incomparably greater than ever in the past. The agitation for preparedness now going on is of just the opposite character. We dread war so much that we are casting about in all directions to prevent the possibility of it for ourselves; and to do all in our power to save others from it. Some believe that the way to prevent war is to avoid even the cultivation of the art of self-defence, lest any armament at all should invite attack. No example of this kind exists thus far in history. China, perhaps, comes the nearest to it, and vast as she is in population, she finds herself coming under the domination of Japan — her own sovereignty jeopardized by a little warlike nation who is not in the least deterred by the fact that such an attack is in no way invited, unless it be by her weakness in arms.

Others believe that the way to prevent war is to be adequately prepared to meet it. And they point to Switzerland as an example of the success of that method. Surrounded by warring nations, with battles raging all around her from the beginning of the great conflict, she has been able to remain with unviolated neutrality because every citizen has been trained a soldier from his childhood; the love of country has been instilled with every breath; and duty to country even at the cost of life itself, if need be, has been taught as the first of all earthly duties.

In the New Church we are taught that the love of country is the highest of all noble loves on earth; for the Country is the neighbor, to whom we are commanded to do good, next in order to the Lord and heaven. And we are taught also that they who love and do good to their country on earth, in the life beyond love and live for heaven, because then heaven is their country (New Jerusalem and its Heavenly Doctrine, n. 93). What can be truer than the following from the "True Christian Religion"?

> Men should do good to their country from love, according to its necessities, some of which are natural and some spiritual. Natural necessities regard civil life and order, and spiritual necessities regard spiritual life and order. That one's country is to be loved, not as a man loves himself but more than himself, is a law inscribed on the human heart; hence what is affirmed by every just man has been declared, that if ruin threatens one's country from an enemy or other source, it is noble to die for it, and glorious for a soldier to shed his blood for it. This is a common saying, because one's country should be loved so much. (True Christian Religion, n. 414.)

Thus we find the teachings of the New Church strong in confirmation of the common instincts of patriotism. We find them also requiring of us a willingness to make every necessary preparation for the protection of our country from evils from without and from within, and telling us that it is noble to die for our country in time of need, and that it is glorious for a soldier to shed his blood for it.

To meet the requirements of the Lord in His New-Christian Church, then, we must train our children in the love of country; teaching them that it is their highest

duty to give their lives in its service in times of peace, according to the requirements of the places of usefulness which fall to their lot; and in times of war to give their lives as fully to its service in whatever way its need requires, — not being afraid or unwilling to suffer and die upon the battlefield if it becomes their duty.

While these words were being written, an incident occurred which illustrates and enforces this point. A robin has four little ones in a nest opposite the writer's study window. Men came with a great pumping noise to spray the trees up and down the street. When they reached her tree the robin flew to her nest and covered her family; and there she sat unflinchingly while the great spray flew fiercely by close to her. She must have been fearfully alarmed, but instinctively she would die at her post of duty rather than expose her young to peril. And shall not our citizens be trained from childhood to be as steadfast to duty from conscience as this little bird is from instinct? Shall they not love their country as much as she loves her brood? And shall they not cast their lives between their country and any harm that threatens her?

For this is the final measure of strength and manhood always, this facing of death, and meeting it bravely, if need be, rather than yield to evil. Hence our Lord's words, saying, " Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you " (John xv, 13, 14).

Many writers of late have called attention to a lack of this earnestness or purpose. Among them Rear-Admiral Goodrich says:

> Too long have we been content to drift with the current of events, . . . closing our eyes to things disagreeable and shirking plain duty. . . . Suddenly the whole mental atmosphere has been changed by the war racking Europe, and we have been aroused to the necessity of dealing with problems more fundamental and far reaching than any since those of 1776 and 1861.

He would begin by giving every boy a year of military training when he reaches the age of eighteen years, to develop his body and " teach him cleanliness, care of his

person, prompt obedience, self-respect, respect for his seniors, good habits, sturdy truthfulness, the sense of duty at all cost, patriotism, reverence for the flag." This, he believes, would raise the standard of citizenship in our country far above its present level. It would help to give us men, as described by J. G. Holland in the words of the prayer:

> God, give us men! A time like this demands
> Strong minds, great hearts, true faith, and ready hands;
> Men whom the lust of office does not kill;
> Men whom the spoils of office cannot buy;
> Men who possess opinions and a will,
> Men who have honor, men who will not lie;
> Men who can stand before a demagogue,
> And damn his treacherous flatteries without winking;
> Tall men, sun-crowned, who live above the fog
> In public duty and in private thinking;
> For while the rabble, with their thumb-worn creeds,
> Their large professions and their little deeds,
> Mingle in selfish strife, lo! Freedom weeps,
> Wrong rules the land, and waiting Justice sleeps.

But something more than this even is required to make a nation blessed: "Blessed is the nation whose God is the Lord" (Psalm xxxiii, 12). For one may love his country seemingly more than himself, and be willing to lay down his life in its service in peace and in war, and still love it selfishly as his own, as an extension and enlargement of himself; and so wish to subjugate and enslave other countries to it. This seems to be the trouble on the other side of the sea today. There is much patriotism, much willingness to die, each soldier for the glory of his own country and perhaps for his own glory; but if the love of country could have been freed more from this selfishness, and broadened more, so as to wish for other countries the same blessings of freedom and progress that is wished for one's own, perhaps the war could have been averted. And the way to bring this about would be to love one's country as the Lord's instead of one's own. Regarding every country as the Lord's would make it necessary to seek that the Lord's will might be done in

it and for it. Then the Psalmist's words would find their larger application to the brotherhood of nations, saying:

> Behold, how good and how pleasant it is
> For brethren to dwell together in unity.

Unity comes from the recognition of the brotherhood of men and nations under the Fatherhood of God. But it can come only as God is revealed and known in His infinite Fatherhood. When the Psalmist wrote the words, "Blessed is the nation whose God is the Lord," it meant for him and his people only his own nation. "Blessed is the nation," he wrote, "whose God is Jehovah," and that was true only of his own nation then. All other nations worshipped idols; and in the letter of the Word for those times it was commanded that idol worshippers were to be warred against and destroyed for that reason simply, because they were not worshippers of Jehovah. They were cursed for that reason simply, as the worshippers of Jehovah were blessed for that reason simply. But for us these Scriptures are not to be practised literally; but spiritually, in warring against and extirpating the idolatry in our own hearts and lives, and that of our own nation, and in helping other nations to do the same.

Thus Jehovah was known only as a tribal God in those ancient times; and some vestiges of that selfish way of looking to God as one's own peculiar possession seems to have encouraged a similar attitude of the nations towards one another in the present war. But by His First Coming, in the flesh, a different view was introduced, for the Lord Jesus came as the Savior of the world. Something of the old conception of Jehovah remained, — a God of wrath still lowered over a sinful world, but for the sake of the sinless and suffering Son of God all who believed in Him could be forgiven. This left room for the sword to be turned upon those who did not believe alike.

And this brings us to the marvelous power and importance of the Second Coming. The Second Coming is not a coming in the person of the crucified body, but in the risen and glorified body, to fill the souls of men with His Holy Spirit and open their understandings to a perception of the

heavenly meanings stored up from the beginning within the letter of the Sacred Scriptures. There the Lord Jesus is revealed as Jehovah Himself incarnate. Hence we learn that the forgiving and saving love of Jesus is His own Divine love, infinite in Divine compassion as shown in Jesus — infinite, universal, for all men however idolatrous and sinful, and for all nations, since all are one in Him. His love makes all His children one in Him.

Such is the God that must be the God of the nation that is truly blessed today. Can we as a nation measure up to this requirement? Would it not be presumptuous to say so? And yet may we not hope that there are indications that we are moving in this direction. For instance the part taken by our country in liberating Cuba and the Philippine Islands from great evils and wrongs. The pledge has never been lost sight of, and never will be, that the intervention of the United States was to give those peoples self-government just as fast as they could be brought into a condition to exercise it to their own advantage. This was very soon accomplished in Cuba; and good progress in the same direction is being made in the Philippines. Incidentally Cuba was freed from the terrible scourge of yellow fever, and put in a good sanitary condition, by the discoveries and achievements of American scientists; and with regard to the Philippines we have the following testimony:

"The city without odors," is the new and striking name by which Manila, the capital of the Philippines, is now known throughout the Far East. In the last ten years smallpox, cholera, plague, beriberi, and leprosy, which have always been thought essential to existence in Asiatic cities, have either disappeared or been brought under control. It is now declared that Manila is not only the cleanest and most beautiful city in the Orient, but that it is one of the healthiest in the world. An account of the work of Dr. Victor G. Heiser, the young American sanitarian, who as Director of Health for the Philippine Islands brought about this transformation, is contributed to the April number of *Harper's Magazine*. . . . When he entered on his task in 1905 it is said that there was "not a sewer east of Suez," and in all the leading cities the native populations were wallowing in the filth of centuries. In the Philippine archipelago smallpox carried off 40,000 people a year, and in the year when the Americans began their health campaign there were 128,000 cases of cholera. In previous years

cholera had caused thousands of deaths a day in Manila, and had destroyed whole villages. Beriberi destroyed thousands of lives annually, and bubonic plague was as prevalent in Luzon as in India. A majority of the people were afflicted with malaria, dysentery, and tuberculosis. Nearly every man, woman, and child in the islands was ill. . . . A beginning was made by establishing three hundred boards of health, one in every province and municipality, composed chiefly of Filipinos acting under American direction. . . . Hygiene and sanitation were introduced as studies in the public schools. . . . Newspapers were made auxiliaries. . . . The mortality in all the islands has dropped from 40,000 a year to 600 or 700, and it is said that these comparatively few deaths occur largely at interior points that cannot yet be reached. . . . Heiser methods have been introduced in Japan, Indo-China, the Straits Settlements, Java, India, Australia, Ceylon, and Siam. — *American Review of Reviews*, May, 1916, p. 621.

The situation in Mexico for the past few years has not been essentially unlike that in Cuba and the Philippines before the Spanish War. Instead of an oppressive organized government, however, in Mexico there have been a number of bands of marauders, in conflict with one another for the opportunity to rob, and commit atrocities upon the people of that country and foreigners of the various nations that have been engaged in peaceable business among them. There are about fifteen millions in the population of Mexico, and of these only about two hundred thousand have been engaged in the struggle to plunder the rest. There is, and has been, since the overthrow of that of Diaz, no government in Mexico worthy of the name. As the *Outlook* well says, nothing but mob-rule has existed, and the mobs have been formed of the worst elements possible. This is the difficulty that the United States has experienced, and is experiencing, in dealing with its terribly suffering neighbor. It is now facing the question whether is does not owe it to that neighbor, as well as to its own people whose homes have been invaded along the border, and against whom atrocities have been committed, to intervene. The *Outlook* maintains that this should have been done three years ago, when it could have been done with very little bloodshed and difficulty, and untold suffering to the unoffending and peaceable inhabitants might have been prevented. It urges now that

it is our duty to occupy gradually strategic centers in Mexico and make them centers of protection, healing, and life-giving. A Mexican constabulary can and should be established in connection with such centers, under American direction and paid by American gold, to preserve order in surrounding districts. We read:

> From these centers should be sent out such expeditions as may be necessary to arrest and punish armed bands of marauders. These military posts should also be Red Cross centers. The impoverished Mexicans are dying like flies — men, women, and children — of disease and starvation. From these centers should be sent out food and medicines. They should become educational centers. It will take a little time to convince the Mexican people that we are their friends, and the enemies only of their enemies — the mobs. —*The Outlook*, June 28, 1916, p. 451.

It may take time to thus convince the Mexicans of our friendship; but we are reminded that when we occupied Vera Cruz the sniping ceased in less than a week, and soon American protection and money became very welcome to the population. Mexico needs not a conqueror, and we have no wish for that; but she does need a "big brother" to help her into an orderly condition of self-government. And if we are willing to make the sacrifices necessary thus to befriend her, as we have done for Cuba and the Philippines, we shall be taking another step in the direction of becoming a nation that is blessed because its God is the Lord Jesus Christ.

H. Clinton Hay.

# BIBLICAL AND DOCTRINAL STUDIES

## WHAT OF MAN'S DOING GREATER WORKS THAN HIS LORD?

THERE are those who claim that the time will come, if indeed it has not come already, that man will perform greater miracles than did the Lord Jesus Christ. And because of John xiv, 12, which they freely quote, it becomes a matter worthy of our very careful consideration. By carefully studying text and context, and comparing it with the Greek, the writer has come to the conclusion that the text, even in the letter, does not teach what it has been thought to teach.

The Divine discourse in this fourteenth chapter of John, opens with the subject of *belief;* and this subject seems to run like a central undercurrent through it all. The Greek, even more than the English, shows the intensiveness of the belief under consideration. Affectionately, gently, the subject is opened by those words so dear to all Christian hearts, "Let not your heart be troubled." This is then followed immediately by this entreaty, so urgent in the Greek, "Believe you *into* the God, and *into* Me believe you." This little word *eis* (into) cannot be satisfied by our preposition "in" (for which the Greek equivalent is *en*). For it (eis) carries the sense of action, specifically the idea of penetration. No student of our Lord's words can afford to overlook the care with which they are chosen; and no study of this text could be complete that ignored the significance of this preposition which is wholly lost in our English translations. It is as if our Lord had said, You simply must believe. Believe in God, believe in Me; that is right; but you must go farther. Believe yourself *into* God, *into* Me. Believe in this way, to this purpose,

with this effectiveness, and then "ye shall know that I am in my Father, and ye in Me, and I in you"; for then you will know what it is to dwell in the Lord, and to have Him dwell in you. Believe yourself into Me. "I go to prepare a place for you . . . and *whither* I go, ye know, and the *way* ye know . . . because I go *unto my Father*." And He is *the way*, because no one can come to the Father except *through Him*. "If ye had known Me, ye should have known my Father also; and from henceforth ye know Him, *and have seen Him*"! But still, Philip asks to see Him now. Then follow those most momentous and wonderful of words, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? . . . The *words* that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth *the works*." And then we come to the words of our text. But before we begin the study of the text itself, it seems to us necessary to have clearly in mind the mighty import of the words just preceding: "If ye had known Me, ye should have known my Father also; and from henceforth ye know Him, and have seen Him . . . (for) He that hath seen Me hath seen the Father." It surely is not of accident that in just this place our Lord takes this care to establish in the minds of those who hear and read, the claim of His absolute Diety, the assertion of His complete identity with the infinite Father. He makes it not only plain, but strikingly emphatic, that He is not as one of us, — mere man; and that He is, in accommodated form, the very God Himself, manifest to finite, human sense. No one can come to God or know Him in any true way except through Him; He is "the Way, the Truth, and the Life": the infinite, the holy, the Living One, the very "I AM," Jehovah God, bodied forth to human sense and view. And much seems to depend upon our believing this, so insistently does He urge it here, as also in many other places. Here He almost pleads for its acceptance, as witness the text: "Believe Me that I am in the Father, and the Father in

Me; or else believe Me for the very works' sake." The original Greek is open to a slightly different rendering, which suggestively changes the emphasis: "Believe Me *because* I am in the Father, and the Father in Me; but if not, on account of the works themselves believe Me." However we read it, the pleading is the same, to believe. Believe what I have taught you concerning my Divinity. Believe that "Before Abraham was, I AM"; that I am "the Word made flesh," and that "the Father and I are One," and that who sees Me, sees the Father Himself, as truly and fully as mortal can ever see the Divine. Believe Me that it is so; or believe Me because it is so (as my life itself must show). But, if not, then believe Me on account of the works themselves, on account of the works that this belief would make it possible for you to do!

For, "verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also." And here again the Greek original shows us the intensity of the belief He speaks of: "He believing into Me, the works which I do, also he shall do." O, believe Me; for the sake of the work that needs to be done, and cannot be done without it, "Believe yourself into Me." And later on that same evening, He illustrates His meaning by saying: "I am the vine, ye are the branches; He that abideth in Me, and I in him, the same bringeth forth much fruit; for severed from Me ye can do nothing. . . . If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "I am the Way, the Truth, and the Life." Into Me as such, believe yourselves, and make your dwelling. As the Way, I am the perfect, the Divine example; believe yourselves into living in this way of life. As the Truth, I am the complete manifestation or revelation of the perfect wisdom of the infinite Deity; believe yourselves into a vital and perennial appreciation and appropriation of the spirit and light of this eternal truth as I have shown and taught it you. As the Life, I am the first and the only Source of life, the infinite and only God Jehovah, the "I AM" who was before Abraham and from all time, the eternal Father; believing in Me as the perfect

Guide and Door to the Father's house of many mansions, believe yourselves on through Way and Door, on into the House itself of the very Father's Presence! "Believe Me because I am in the Father and the Father in Me; but if not, then believe Me on account of the works themselves." Believe, and believe into Me, to the end that you may do the works that I do.

But what are the works that the Divine Lord does that men may also do? This question is made emphatic by the emphasis which He here places upon our knowing and acknowledging His Divinity and Deity, — a character which places Him on a plane apart, and forever above the highest place that any mere man may ever attain. The difference between the Infinite and the finite will always be the difference between Divinity and humanity. Surely there are some things which the Infinite does that the finite cannot do; and even those which the finite does, he does of necessity, in a finite way. He is limited, and even the work that the Infinite does through him is also limited because of the limitations of the instrument. These reflections have forced us to make a very careful study of both text and context in the original.

You will recall that the English text adds to the promise of doing the same works: "and greater works than these shall he do; because I go unto my Father." The first thing we find peculiar about this is that in the Greek the second "works" is lacking, and that it says "greater *of*," instead of "greater than"; and with this change the sense is considerably altered. Let us read it now: "Verily, verily I say unto you, he believing into Me, the works that I do, he shall also do; and (the) greater of these shall he do because I go to my Father." This reminds us of the further statement He made that same night in the garden: "It is expedient for you that I go away," i. e., that I go to the Father, so that you may do the greater of these works; "because if I go not away," i. e., to the Father, "the Paraclete (comforter) will not come unto you." And here are the works that his coming will make possible in you: "When he is come, he will *convince* (this is the marginal

reading, and is much more significant than "reprove" which is the text) the world of sin, and of righteousness, and of judgment; of sin, because they believe not into Me; but of righteousness because I go to my Father, and ye see me no more; and of judgment because the (power) ruling in this world has been judged." This Paraclete He then speaks of as "the Spirit of the Truth"; and as He calls Himself, "the Truth," it is plain that this going to the Father was His ceasing to live among them in the body of flesh, and coming to live with all men in the spirit. In this way He would "guide them into all truth," convince them of the terrible character of a life of sin, confirm them in appreciation of the blessedness of a life of righteousness, and give them the power to judge in their own lives, between righteousness and sin. And this is evidently the character of the greater work that they should do because of His going to the Father.

There are two words that the Lord uses for "works." One is *dunamis*, and carries with it the idea of power. This conveys the idea of the wonderful and mighty, and is usually translated in our English version as "mighty works." In every instance where it is used in the Gospels and Revelation, it refers to some of our Lord's miracles. The other word (the one used in the text) is *erga*, and its essential idea is that of labor and toil, as in the execution of one's business. And while we find it used in a few instances with direct reference to miracles, in each of these cases the miracle involved also (as shown by the context) a work of regeneration in connection with it. And in many cases it refers to these spiritual works only. An example of this is its employment where the Lord says, "This is the work of God, that ye may believe into Him whom He hath sent." Other examples are similar to the following: "I know thy works, that thou art neither cold nor hot"; "Behold I come quickly, and my reward is with Me, to render to every man according as his work shall be"; "Depart from Me, ye that work iniquity." It is also used in the sense of working with hands and brain: "There are six days in which men ought to work."

But since the chief element even in this kind of work is character building; and since the Scriptures, from Genesis to Revelation, make such "work" the symbol of that spiritual work of building a character, — which is called regeneration, — then it seems fairly conclusive, that this spiritual work, — or at least the spiritual side of all work,— is the work the Savior had in mind when He promised that man should do the works that He did.

This grows more evident as we follow the line of thought developed in the continuation of the text, and in similar passages following: "And whatsoever ye may ask in my name, that will I do, that the Father may be glorified in the Son." This refers to the works that they were to do by "believing into Him"; they were the works which they might be able to ask, — "may ask," in the Greek, — in His name! And *His name* means His character and quality of life; it means all that His life involved. Thus, to ask in His name, is to ask in His spirit, i. e., from the same motives that actuated Him; and His motives were always those of the salvation of human souls: "Thou shalt call His name Jesus, for He shall save His people from their sins." The "works," then, that men may ask in His name are the works of regeneration and salvation. This is even more manifest from the Greek wording of the same promise later on in the discourse: "If ye abide in Me, and my words may abide in you, whatever ye may wish ye shall ask, and it shall be done to you (or in you)." Evidently these things which we may ask when "believing into Him," while "dwelling in Him," "Abiding in Him," we must ask "in His name," and they will be done to us, or in us. Thus He would do these works to, or in us that He might "glorify," or show forth the glory of, the Father; and our motive for asking them done should be the same, so that the work He did we shall do also, as He commanded us: "Let your light so shine before men that they may see your good works, (*erga*) and glorify your Father who is in the heavens."

Why *the greater* of these regeneration-works should be possible only through "His going to the Father" appears

from the nature of that going. His going to the Father was the glorification of His humanity, the consummation of His earth-life mission, the restoration of the heavens to dominion, the subjection of the hells to law, and the establishment of human freedom. In that, life's cycle of possibilities was completed. That which had come from the Highest down to the lowest, from the lowest was lifted again up to the Highest. Thus with the pathway cleared, following Him, man could attain to a height which before had been impossible. For "I, if I be lifted up," He said, "will draw all men unto Me." That being "lifted up" was His "going to the Father," the completing of His work of Redemption and the glorification of His Human by purging it of all things finite and making it altogether one with the Infinite and the Eternal, the I AM which was and is, before Abraham The Father in Heaven, JEHOVAH. That the text should be rendered "greater of" instead of "greater than," may appear to any one who will observe the passages in the Gospels where this form of the pronoun "these" (*touton*) occurs. Three or four will suffice here, as typical cases: "God is able *of these* stones to raise up children." "Solomon in all his glory was not arrayed like one *of these*." "Inasmuch as ye did it not to one of the least *of these*, ye did it not to Me." "Even so it is not the will of your Father which is in Heaven that one *of these* little ones should perish." Therefore, our Lord DOES NOT say that man shall do works *greater than* He Himself did while on earth.

To sum up, then:

From a study of the context it becomes manifest that the Lord is teaching us the *necessity* of believing in His absolute Deity, His perfect Oneness with the Father, and so forever differentiating between Him as the Infinite Divine, and ourselves as finite human; and further, the necessity of believing *into* Him so that we shall be continually abiding in Him, and doing in His Name, the *erga* (works) which involve the building of heavenly character, and which *works* He did while here in the flesh. It is not the *dunamis* (works), the works of mighty miracles purely

illustrative of dynamic power, that He has promised that we shall do. Nor has He promised that we shall do anything more than the *erga* that He did. He does say, though, that we shall do the (*erga*) works "IF we believe into Him," "abide in Him," "ask in His Name." His "Name" being the name of salvation, involves all the soul-saving efforts of His life. These things of salvation shall be done "in us," and thus it appears that the *erga* which with Him were involved in overcoming the hells and glorifying His Human, these *erga*, if we believe into Him, will be active and effective in us in the overcoming of our evils and the consequent progress in our regeneration. And "the greater of" these regeneration *erga* are make possible only through His completion of the cycle from the very Deity to humanity and back again to Deity, that is, through the consummation of the process of glorification, — as His words to Mary at the sepulchre indicated that we could not effectively "touch" Him (or as men have put it, "lay hold on His Salvation"), until He had ascended to The Father and become in very detail, "The First and The Last." Not until then could He come to us as The Paraclete, and so in that perpetual Presence which we feel as His Holy Spirit, "convince" us of "sin," of "righteousness," and of "judgment." Hence: "The greater of these shall ye do *because I go to* my FATHER."

EVERETT K. BRAY.

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## THE CORRESPONDENCE OF THE THYROID GLAND.

IN the words of Gray's Anatomy:

The thyroid gland is a highly vascular organ, situated at the front and sides of the neck, and extending upward on each side of the larynx; it consists of two lateral lobes connected across the middle line by a narrow transverse portion, the isthmus.

The weight of the gland is somewhat variable, but is usually about one ounce. It is somewhat heavier in the female. . . . The lateral lobes are conical in shape, the apex of each being directed upward and outward. . . . The external surface is convex and is covered by the skin, superficial fascia and some of the strong and larger muscles of

the neck. The internal surface is moulded to the forms of the trachea and the larynx and the whole gland is invested with a capsule and attached by ligaments to the tracheal pipe and also the larynx, and moves with them. . . . When the organ is cut into, it is of a brownish red color, and is seen to be made up of a number of closed vesicles or alveoli containing a yellow glairy fluid. . . . The vesicles are of various sizes and shapes, and contain as a normal product a viscid, homogeneous, semifluid, slightly yellowish material which frequently contains red corpuscles in various stages of disintegration and decolorization, the yellow tinge being probably due to the hemoglobin, which is thus set free from the colored corpuscles. . . .

The many little sacs or vesicles which compose the interior of the thyroid are surrounded by a dense network of blood vessels of capillary size. Outside of these are the lymph spaces which connect with the general lymphatic system of the whole gland.

Such, briefly, is the anatomy of the thyroid, but what then is its physiology or function? Turning to the work on the "Animal Kingdom" we discover that Swedenborg has no chapter especially devoted to the thyroid, but scattered through this work are detached statements, which, when taken together, present the author's views on the subject. The thyroid is called by Swedenborg one of the conglomerate glands, and of these glands he writes as follows:

The conglomerate glands are so many perfect antetypes of chemical works, and models of laboratories; preparing infinite species of humors, adapted to every conceivable use. These glands, elaborate and produce the animal and vital juices by innumerable methods; that is to say, by extraction, filtration, decomposition, commixtion, decantation, secretion and excretion; sometimes by repeated courses of similar processes; not to mention other most occult methods hitherto altogether unrecognized in human art and science. . . . The conglomerate glands sunder, slay and destroy the blood; the conglobate glands gather its members together again, and revive and reinstate it.

But by "slaying" and "destroying" the blood, Swedenborg merely means transforming it into "a fluid of a different kind," as he indicates in a footnote.

Coming specifically to the thyroid, Swedenborg was led to believe from its position and ligamentous and tissue connections that one of its many uses was to lubricate the trachea and larynx, and further it was his conjecture that,

> The stomach, by means of the œsophagus, draws from the thyroid and dorsal glands the spirits of nobler animal essences, whereby the saliva is ultimately vivified, and made capable of investing the innermost parts of the food, and of conveying them through the insensible pores into the blood. . . . Our conjecture is grounded upon what Heister says of the thyroid gland; that he found in it a limpid fluid, replete with yellowish spherules, which floated in water like minute drops of oil.

This, then, constitutes in the main the testimony of the "Animal Kingdom" regarding the use of the thyroid. And of this testimony the writer may say what he said in a previous paper on the thymus gland, that, so far as modern research on the thyroid has proceeded, there is nothing that seems to contradict the views of the distinguished author of the work above referred to. There is rather only confirmatory data so far, as a brief survey of modern authorities shows. Thus Dr. Swale Vincent, in concluding chapter 13 in his book on "Internal Secretion and the Ductless Glands," has this to say regarding the thyroid: "The most generally accepted theory is, that the thyroid manufactures an internal secretion which is essential to the proper growth and normal metabolic functions of the whole body." And he continues with his sixth conclusion, which is that the "chemical structure of the secretion of the gland is not known, . . . the significance of iodin [in the secretion] is problematic."

With this conclusion of Dr. Vincent's, most modern investigators of the subject are agreed. The conclusion itself, however, is, as we see at a glance, very general, and as such affords but a very meagre basis for any correspondential study of the gland. Were it not, then, for certain further helps from Swedenborg and from Dr. Gudernatsch and from pathological data concerning the thyroid, we might have great difficulty in even forming an opinion regarding the correspondence of this organ. So, then, let us now turn to these additional helps, first briefly reviewing the very suggestive experiments of Dr. Gudernatsch.

This experimenter, first working in the laboratory of the University of Prague and later in this country, came to the following very significant conclusions regarding the thyroid

and thymus feeding of tadpoles. Quoting his own words from one of his first pamphlets on the subject, we learn that:

> The influence of the thyroid food was such that it stopped any further growth, but, on the contrary, led to an abnormal diminution of the size of the animals treated, while simultaneously it accelerated the differentiation of the body immensely and brought it to a premature end. . . . The thymus food, however, caused an accelerated growth beyond the normal [produced giant tadpoles], and at the same time it retarded or completely suppressed the differentiation of the body.

Later experiments by Dr. Gudernatsch along the same lines only confirm and strengthen his first conclusions. Thus he says in a paper on "Feeding Experiments on Tadpoles," a paper contributed to the January, 1914, issue of the *American Journal of Anatomy:*

> It is thus clear that, whenever thyroid forms a part of the diet, a precocious differentiation sets in; when thymus is added [thymus-thyroid, etc.] the opposite influence is noticed. . . . The experiments of 1911 and 1912 leave no doubt that the mammalian thyroid gland contains an agent which, when the gland is given as a food, calls forth a rapid differentiation in a developing vertebrate organism. This differentiation may be brought about at any stage of development, before maturity is reached. The differentiation may therefore be highly precocious where the treatment is begun on extremely young animals. Experiment 1. showed that tadpoles could be brought to the point of metamorphosis within 18 days after hatching, while normally they would require 10 to 12 weeks to reach such a stage. The results of this premature metamorphosis are perfect frogs of minute size, pigmy frogs. The thyroid influence is very decided and there is no escape from it for any tadpole given a thyroid diet. . . . In twenty-four hours with one application of thyroid certain changes in structure are observed. . . . When thyroid is added too rapidly, the animals usually die very soon after the appearance of their fore limbs and the simultaneous reduction of their tails.

Such, then, are the highly instructive conclusions of Dr. Gudernatsch, and if we gather together some of his points we see that they at once indicate, in a general way at least, the correspondence of the thyroid. If we remember from our doctrines that love is substance, and that truth is the form of it and that which produces its various manifestations, then the thyroid, because it primarily produces

a differentiation in form and a reduction in size, must correspond to something intellectual, or to that which relates to the understanding. This general conclusion is confirmed by references to the writings of the Church. In "Divine Wisdom" X, section 5, after speaking, briefly, of the lungs, bronchi, trachea, larynx, tongue and lips, Swedenborg goes on to say:

> All these in one complex belong to the lungs, to their respiration and to their sound making, and taken together they correspond to the understanding from the will, their sound making to the understanding, and their motions to the will.

And then in the "Apocalypse Revealed" he says: "As man becomes wise, the spiritual mind becomes to him as the head, and the natural mind as the body, to which the rational mind serves for conjunction as the neck does to the head" (n. 10562). But further, and finally, in the "Arcana Cœlestia" in numbers 6033 and 6436 we read as follows:

> By the head are signified the interiors, and by the body the exteriors; hence the neck [and this is where the thyroid is located] signifies the conjunction of interiors with exteriors; and thence communication of interiors with exteriors; and also celestial things with spiritual things. . . . The neck signifies what is intermediate.

Thus it is clear that the thyroid, situated as it is in the neck, corresponds to the rational in us. But what is it in the rational that it answers to? Can we not determine with more precision just what it is that the thyroid corresponds to in this rational part of us? I think that we can. If we turn to the "Arcana Cœlestia" at number 4791 we read these suggestive words:

> They therefore who love the Word of the Lord, and thence desire knowledges of truth and good, belong to that province, [the tongue], but with the difference that there are some who belong to the tongue itself, some to the larynx and the trachea, and some to the throat, and some to the gums and lips.

This seems to mean that those who are in the province of the larynx and the trachea are in the affection, from a love of the Word, for acquiring "knowledges of truth and good." But is it not just these knowledges when applied

to life that give form and bring full development to the character, just as the thyroid diet brings form and differentiation to the tadpoles? We may then believe, quite logically, the writer thinks, that the thyroid corresponds in its good sense to a spiritual and perfectly normal affection for practical knowledge of the Word and doctrine for the sake of life. This conclusion is supported again by a short but interesting sentence in the "Spiritual Diary," where at number 6066 we read:

> That they who are industrious constitute the province of the neck was manifest from D [octor] Heygart, who was busy in transcribing various things: by industry, moreover, communication of the head with the body takes place.

And further, a study of some of the diseases of the thyroid, or the pathological conditions resulting from the removal or absence or hypertrophy of the gland, seems to support our conclusion regarding its correspondence. In Grave's disease, in which there is a hypertrophy or overgrowth of the thyroid, so that there is an excess of the thyroid excretion thrown into the system, we have, as marked symptoms, exophthalmos or protruding eye-balls, anxious roving glance, a jerky irregular pulse, generally abnormal appetite but loss of weight, slightly built skeleton, occasionally soft or thin bones, intensified sensation, perception and action, mental whirl, excitement to the point of hallucination, mania, melancholy, superficial respiration, thin transparent skin and often hypertrophy of the thymus gland (Biedl). This disease, according to Dr. Biedl, is more common among women than men. And as we study its symptoms and remember that in seventy to eighty per cent of the cases treated by the partial removal of the gland there results a cure, we are led to the tentative conclusion at least, that this disease corresponds very likely to an inordinate desire for knowledge, but associated with no desire for practical application either for the present or for the future.

In another characteristic thyroid disease, myxœdema, a disease that is chronic and whose onset is slow, we have

the following symptoms as given by Professor Starling on page 1327 of his work on "Human Physiology":

> A patient affected with myxœdema presents a gradually increasing blunting of his or her mental activities; speech is slow, cerebration delayed. With this nervous defect are associated changes in the connective tissues, the sub-cutaneous connective tissues becoming thickened, so that the face and hands appear swollen and puffy. . . . The patient presents a yellow, waxy appearance, with a patch of color on the cheeks. The hair falls out, the pulse is slowed, and the temperature tends to be subnormal owing to the diminution of the rate of metabolism in the body.

When we remember that the cause of this disease, as stated by Dr. Biedl, is a greatly reduced thyroid, or else its complete atrophy, we see why its symptoms are very nearly opposite to those found in Grave's disease. Moreover, this disease, according to the last named authority, is much more frequently found among women than among men; in fact Biedl asserts that eighty per cent of these cases occur among women. The disease itself may correspond to a lack of interest in a knowledge of what is true and good, with the usual result of spiritual stupidity and a general lack of true mental life and alacrity.

But, continuing, Professor Starling says:

> If the atrophy of the thyroid occurs in early life, during the period of growth, for example in young children, the growth of the skeleton practically ceases. The bones of the limbs may grow in thickness but not in length. There is an early synostosis [or growing together] of the bones of the head, and complete cessation of development of mental powers. Children so affected may live for many years, but, when twenty-five or thirty, present still a childish appearance [cretins] stunted, pot-bellied, and ugly, they have the intelligence of a child of four or five.

Such then is cretinism in children, and it is important in thinking of it to remember that it is goitre in parents that produces cretins (Biedl), and also to remember this other fact that myxœdema or thyroid atrophy in adults results in premature death, but cretinism may exist and yet the child live to old age. These points are important in trying to work out the correspondence of thyroid diseases. We saw above that myxœdema in adults may cor-

respond to a lack of interest in the knowledge of what is true and good, but such a mental state, when brought on by an evil life, and unless repented of, results in the death of the soul; but with cretinism where the thyroid from early years has been atrophied, we have a condition which represents a life in which there has never been a normal and full desire for the knowledge of what is true and good, spiritual conditions which do not produce spiritual death, but only spiritual deformity and arrested growth. And further in the case of cretins it is noteworthy that thyroid feeding through the mouth has converted many of these ugly and idiotic unfortunates into children of ordinary intelligence and with normal powers of growth. This last suggests the spiritual fact that where there is in children an inner lack of interest in acquiring the knowledge of what is true and good this lack can be aroused by good example and teaching from without. Even myxœdema in adults has been helped by thyroid treatment.

Here we must close, but not without first stating that the conclusions reached in the paper are only tentative ones. There is yet too little medical knowledge on the thyroid gland, and also too great a lack of spirituality in the world, to enable us to see with much clearness into the mysteries of physiological correspondence. Especially must we now proceed with caution and care when we are without specific help from our inspired leader. When we grow more in grace and in stature and in favour with God and man, we shall then be able to go faster and to walk with more certain steps, and to speak with more confidence and clearness.

WARREN GODDARD.

# CURRENT LITERATURE.

## POPULAR PRESENTATION OF THE DOCTRINES.

"THE aim of this work [The Kingdom of Heaven as Seen by Swedenborg*] is to give a general idea of the main features of Swedenborg's teaching, so that a reader who wishes to go to the fountain-head for his information may have some outline of the system of thought propounded by him in mind, into which he can fit the various particulars which he meets with in the course of his study" (p. 5). To this statement of the aim of Mr. Spalding's excellent book we might as well add at once a statement of the more particular point-of-view from which he presents his outlines. He means to meet the difficulties which actively thinking readers would have with the teaching. The book then becomes a briskly thought out and tersely put presentation of the doctrines, valuing fairly and meeting clearly intellectual objection after objection. Useful in particular with those whose approach to the teaching of the New Church is intellectually difficult, it is also a generally useful compendious introduction.

The title is happy. It uses the phrase "Kingdom of heaven" in the sense which it bears in current religious thought, — the organized reign of Christ's truth and spirit in men. In this it meets the thought of the day immediately. The order of the topics considered then maintains the same contact. They are successively suggested by the effort to meet present thought and the difficulties it has with Swedenborg. Those difficulties give Mr. Spalding "his line of exposition." Rightly, Sweden-

**The Kingdom of Heaven as Seen by Swedenborg.* By JOHN HOWARD SPALDING. London: J. M. Dent & Sons, Ltd. 1916. 348 pp., 12mo. $1.40.

borg himself is the first problem; and the author proceeds at once to treat him as such. With much more detail and no less force than in his excellent introduction to these same publishers' "Heaven and Hell," Mr. Spalding discusses the credibility of Swedenborg's other-world experience, as the substructure of one's whole intellectual entrance upon the doctrines of the New Church. This procedure results from his judgment "that no one will ever accept the doctrine in its full extent, until he accepts the experiences of Swedenborg as genuine, real and trustworthy; and even more, as an indispensable element in the process of spiritual education, by which, under the Divine Providence, he was fitted for his great mission" (p. 123). The closing chapters of the book return to the subject. After his straightforward acceptance of his first problem, Mr. Spalding gives us five excellent chapters upon the Spiritual World, this topic first because all that we can know of the spiritual life is indistinct without a clear idea of the spiritual world (p. 49). The rhyme and reason of some sequences from chapter to chapter is not plain until one reads; when usually one is surprised by particularly fine and beautiful transitions, as from the discussion of God to that of life, or from that of life to the chapter on Free Will. All the time possible difficulties are showing the author the way. His presentation of the teaching seeks always to appreciate difficulties, then to meet them. The book is ordered by this desire, and gifted with insight by it. "As truths of the Word are multiplied, as it were by love of them, and by this love are arranged in order, they more and more clearly shine forth and are seen" (True Christian Religion, n. 229). Some of the chapter headings are: The Problem of Evil, The Complex Mind, The Uses of Pain, The Religious Unrest of the Age, By What Authority?

The spirit of inquiry is the reigning mood of the book, but of an inquiry which strives after convictions. The true intellectual spirit of the New Church and Faith is displayed throughout it. It stirs thought always. There is much strong and original statement in it, as upon the

doctrine of degrees. Mr. Spalding has iron in his thought. He employs reasoning cogent in natural light. He makes that strong and right use of the Scripture, the resting of a teaching not upon any one text or set of texts, but upon the analyzed body of Scripture. His book is not so much a "religious tract," as a student-like inquiry, marked by candid reasoning, not by fervid argument.

"The Kingdom of Heaven as Seen by Swedenborg" is a good example of what we may call a new collateral literature, without meaning to say it is the first example, by any means. What can be called the old, grew out of intensive study of the doctrines, an intensive study which many lament as gone. It may only be hidden behind a new method. The old collateral literature thoroughly appreciated the teaching — its logic and sometimes its beauty, quite always its usefulness — which it sought to set out. It was absorbed just in that. But the new adds to appreciation of the doctrine to be stated, an appreciation, too, of the other man's difficulties, an appreciation of the world's thought, be it away from or toward the teaching. After concentrated and absorbed study of the doctrine, it seeks to present it effectively to current thinking. This seems the more valuable way, or the whole way, rather; and the increased effort to give, results in an increased possession of light.

Mr. Spalding's book reflects a knowledge of the whereabouts of the thinking and inquiring section, at least, of the contemporary religious world. His approaches to the discussion of certain topics are admirable in the extreme on this score.

The first six chapters of the book are a re-print of a former well-received work of this thoughtful layman, "The Spiritual World as Described in the Writings of Emanuel Swedenborg"; and some other chapters will be recognized by readers of the *New-Church Magazine*. The whole is the worthy representative of forty years of study upon Swedenborg, and a literary accomplishment, too.

W. F. Wunsch.

## MODERN VIEWS OF DIVINE INSPIRATION.

DURING the present generation a notable change of view has taken place in regard to the inspiration of the Sacred Scriptures. The creeds of the Protestant churches teach the verbal inspiration of the Scriptures, and their Divine authority and inerrancy. This has been taken to mean that all things therein are historically true, and that the letter or literal sense is everywhere historical fact. History, geology, astronomy, as referred to in the Bible, have been regarded as Divine revelation. The six days of creation, the flood, the sun standing still, have been taken as God's revelation of facts of science and history. The allegory and symbolism have been understood literally. Natural science, however, has shown that the old understanding of Genesis is not true. The Higher Criticism also has destroyed the belief in the early chapters of Genesis as historical fact. As a consequence the old faith in the verbal inspiration of the Scriptures has been given up by nearly all Biblical scholars. The old views concerning the nature of inspiration have lost their hold on modern Christian theologians, and new views of the nature of the Scriptures are being advanced.

"Divine Inspiration," by George Preston Mains (published by Hodder and Stoughton, New York, 1915), clearly presents the modern conception of the nature of the inspiration of the Scriptures. Beginning with the belief in the existence of God, Dr. Mains shows that it is reasonable to think that "God has found means so to illumine the minds of men as to make them capable of receiving the loftiest revelations of his character and purposes" (p. 28). Dr. Mains teaches that inspiration is universal, and that it embraces all world movements, manifesting its operation in all history, various nations and religions manifesting different phases of the Divine operations. "The Spirit of Divine Inspiration," he says, "is a pervasive and continuous presence, itself essentially creative of the intellectual atmospheres and conditions out of which are born

the world's real advances." He regards the Hebrew and Greek Scriptures as only one of the phases of God's inspirational work, and many of the statements therein as historically inaccurate. Verbal inspiration is rejected; condemnation is made of the errors of those who oppose science by Biblical teachings; the Bible is pronounced not infallible; we have no inerrant manuscripts or texts of the Bible. The author says:

> Indeed it is only after the most microscopic, thorough and exhaustive study of all available sources, on historic, literary and grammatical grounds, that Christian scholarship has been forced to abandon the hypothesis of Scriptural inerrancy. The impossibility of embodying in human letters an infallible, inerrant, or sufficient revelation of God's purpose for mankind is a sane conclusion in which to rest. (P. 109.)

If the Bible as it stands is not a Divine revelation, but is mixed everywhere with human errors, in what sense can it be said to be a Divine revelation? This question is answered by saying that "God's revelation of Himself has been gradual, progressing only with the growing insight, knowledge, and apprehension of the race" (p. 113). Revelation is regarded as subjective rather than verbal and literal. The deep insight and experiences of various men have been to the best of their ability embodied in literal forms; men expected the Messiah to come in ways that were not fulfilled. Yet in the Jewish race high ideals were attained, and these were ascribed to the personal qualities of the Jewish teachers. Dr. Mains says:

> But above all ancient peoples, the Hebrew race displayed a genius for a high moral religion. Some of the distinctive representatives of this race reached a monotheistic conception, so lofty, so pure, so majestic, so commanding and inspirational, as justly to enroll them as supreme religious teachers for all subsequent ages. (P. 116.)

This and other similar passages strike the modern keynote in the attitude toward the Bible as Divine revelation. The books as books were not revealed. They indeed embody in various places high and noble inspirational thoughts and feelings; but these are mixed with many erroneous views. The whole is ascribed to human authorship. In

the strict sense the various books cannot be regarded as a Divine revelation and inspired, except as other gifted writers such as Shakespeare are inspired. Dr. Mains says: "It seems absurd to claim, as many have mistakenly done, that all parts of the Scriptures are equally inspired, and are alike profitable for meditation" (p. 120). And he further says: "Many have believed in its verbal inspiration as literal as though God dictated every word, using the human writer only as an automaton" (pp. 71, 72). In short he classes verbal inspiration as among the erroneous views of inspiration. He has no idea that there is a spiritual sense within the letter, as the soul within the body such as Swedenborg unfolds and reveals.

In similar vein to Dr. Mains' book is an important article entitled "The Liberty of Difference," by Dean Hodges of the Episcopal Theological School, Cambridge, Mass. (*Atlantic Monthly*, June, 1916), in which he touches here and there on the subject of the inspiration of the Scriptures. The article is a presentation of the need of liberty of thought, that religious progress may be secured. Some of the modern views concerning the Scriptures are quoted approvingly. The stories in the Book of Genesis are regarded merely as stories about the ancient gods, derived from the Babylonians and Canaanites, with the false and base things omitted. Late Jewish writers, two or three centuries before Christ, it is said, "wrote under the name of the patriarchs, as Noah, Enoch, and Moses."

Speaking of two books, namely, one by Dr. Peters on "The Religion of the Hebrews," and the other by Professor Badè on "The Old Testament in the Light of Today," Dean Hodges says: "The men who founded the American Bible Society a century ago this year would have held up their hands in passionate protest against these books, which now come from the press and get no advertisement from the outcries of the orthodox."

Professor Badè is quoted with approval as expressing the following ideas:

> Not one of the Ten Commandments but was in its original meaning far below our present moral level. The first commandment recognizes

the existence of other gods; the third means that prayer is ineffective without the bringing of an offering — 'Thou shalt not cry aloud the name of Jehovah thy God, when thou bringest naught'; the prohibition of murder did not include blood-revenge, or the beating of slaves till they died, or the savagery of 'holy' wars; the law against adultery forbade a violation of property rights, and had no reference to purity of life. No end of confusion, and contradiction, and hindrance of ideals has come from the endeavor to bring forward the Old Testament as it stands into our modern standards of behavior. The true procedure is indicated in Dr. Badè's phrase, 'the cancellations of development.' On goes the race in religion as in civilization, leaving behind it the imperfections of the past as the growing man leaves the limitations of his early youth. The Old Testament is available for our present religious youth only by a free process of cancellation.

It is interesting to observe how Biblical scholars are struggling to free themselves from the chains of the old creeds. At the present day they are not satisfied with a merely negative attitude toward the old beliefs. They are endeavoring to rebuild the temple they have previously destroyed. Not one stone of the old is left upon another, but is thrown down. Yet they do not in the slightest degree approach the recognition of the spiritual sense within the letter of the Scriptures. They do not recognize the fact that God embodied in the Sacred Scriptures everywhere a spiritual sense, and that they contain infinitely more wisdom than either the prophets of the Old Testament or the apostles of the New Testament perceived, and even infinitely more than men ever will perceive through all future ages, because they are the Word of God and not the word of man. The reason why men increasingly study the Scriptures generation after generation, is because God in revealing them embodied His infinite wisdom therein, in places indeed hidden under allegory, parable, types, figures and symbols, as He in corresponding manner hid the immense treasures of wealth in the earth when He created it, to be generation after generation searched out and discovered by man. So the treasures of heaven are in the Word, given from God by inspiration for the enlightenment of men.

JOHN WHITEHEAD.

## "EARLY PRAYER BOOKS OF AMERICA."*

THE general subject of liturgics in America was a new field of literary endeavor when Dr. John Wright set about the preparation of his treatise upon the "Early Prayer Books of America," which was issued from the press two years after the appearance of his "Early Bibles of America." The venerable author, who is Rector Emeritus of St. Paul's (P. E.) Church on the Hill, St. Paul, Minn., has a very extensive library of such American publications, and is recognized as probably the chief authority in these departments of American bibliography. The present volume was first brought to our attention through our bibliophile friend of London, Eng., Mr. Charles Higham; and it was also through his kindly suggestion that a complimentary copy of this "privately printed" book was subsequently received from its author.

The treatise consists of twenty-nine chapters and five appendices, the former (with a few exceptions) dealing severally with the liturgies of important denominations, and the latter giving bibliographical lists, etc. Each chapter is prefixed with a full-size fac-simile reproduction of the title-page of the earliest American liturgy of that denomination, or of the title-page of the manual under consideration. While the contents of the chapter are for the most part devoted to a detailed description of this earliest liturgy, brief notes of later manuals follow, down almost to the date of the treatise itself. The Episcopal Church naturally receives largest consideration, a special chapter being given even to so recent a work as "The Standard Book of Common Prayer, A. D. 1892."

By means of this volume one can get a very good idea of the manuals of worship of almost any denomination, and the developments that have taken place between the earliest editions and the ones commonly in use towards

*_Early Prayer Books of America;_ being a descriptive account of Prayer Books published in the United States, Mexico, and Canada. By REV. JOHN WRIGHT, D.D. St. Paul, Minn.: Privately printed. 1896. 492 pp., 8vo., illus.

the close of the nineteenth century. Or if one is interested to compare the sacramental services or other special features of the various denominations, one can readily do so by means of the Index, in which one finds many items under such topics as Absolution, Articles of Religion, Baptism, Catechism, Holy Communion, Matrimony, etc.

Though the New Church as an organization is relatively a very small one, yet a chapter of twenty-five pages is given up to the consideration of its liturgies, four-fifths of the space being devoted to the first New-Church liturgy published in America, — that of Baltimore, 1792. This is called a "Fourth Edition," having been reprinted from the Third Edition as published in London in 1790, the First Edition having appeared there in 1788. The description is quite complete, containing numerous quotations. In his preface the author acknowledges his indebtedness to Rev. Frank Sewall, of Washington, and Rev. Edward C. Mitchell, of St. Paul, for much information in this special line. The work of Dr. Sewall in this field naturally receives recognition; and the author remarks about the general interest of the New Church in such matters, concluding his chapter with the statement, "During the hundred years of their history . . . the Swedenborgians have . . . shown themselves to be enthusiastic promoters of liturgical and musical forms." In his chapter on "Some Curious Things Found in Prayer Books," the author calls attention to "a prayer for the conversion of the Bishops, Priests and Deacons of the Church of England" that occurs in this volume of 1792, though not in any later edition. Incidentally we find a valuation of $30 placed upon a good copy of this edition.

B. A. W.

## "THE ESSENTIAL PLACE OF RELIGION IN EDUCATION."*

THE Monograph published under this head by the National Education Association, arose from the fact that a resident of California offered a prize of one thousand dollars for the best essay on this subject. Four hundred twenty-three essays were submitted; and the prize essay, together with four others and a digest of the remainder, has been printed in this pamphlet. After reading these five, an involuntary feeling of sympathy comes over one for the man or men who had the task of reading all the others. The difficulties in the way of any definite religious instruction in the schools are so insurmountable, that the religious influence of the schools is largely that which comes from the unconscious imitation by the children of the righteous and hard-working teacher.

The fact that there is an increasing demand for the restoring of religious instruction in the schools is brought out; and incidentally there is an interesting compilation of the laws in the various states with regard to Bible-reading in the schools. The fact that there are 15,000,000 public-school children in this country who are without any religious instruction in school, is one that needs only to be stated to give us pause. This is a long cry from the spirit of religion that prevailed in the Colonies. The act of 1787, organizing the Northwest Territory under the articles of Confederation, declared: "Religion, morality, and knowledge being necessary to the good government and the happiness of mankind, schools and the means of education shall forever be encouraged." For one hundred and fifty years the common text-book in American schools was the New England Primer, of which nine-tenths of the contents was religious. Yet in our schools today the power and mercy of God is unrecognized. Our Federal Constitution itself is invoked as the chief authority for forbidding

*_The Essential Place of Religion in Education._ Ann Arbor, Mich.: National Education Association. 1916. 134 pp., 8vo. Paper, 30 cents.

the teaching to our future citizens and law-makers those principles of religion and the moral law upon which government must rest, if it is to uphold justice and righteousness.

The weakness of the home and of the church of today in the teaching of religion is condemned, and suggestions are made for adding to the efficiency of the Sunday school. The Gary plan of bringing the priest, the minister, and the rabbi into the schools for instructing the children of their own people, is suggested as a means to strengthen the church teaching. The perfunctory, lifeless reading of the Bible is noted; and also the fact that the school days are the impressionable days, the days when religion is most apt to be ardently embraced, when properly presented. The opinion is expressed that there are other books of equal moral and religious value with the Bible, and that these should be selected and read to give variety. Stories are to be made a source of religion.

To one essayist religion is devotion to moral ideals, an appreciation of the beautiful, a love of truth. Another would avoid the word "religion," and call the instruction "spiritual culture." With all five the everlasting Gospel of Jesus Christ is left out of consideration. God is defined as the "working spirit of the universe." Religious instruction must be confined to fundamentals, — ethical readings from the Bible and from forty-seven other books that are recommended. Religion is to be taught only by realizing the inner religious vitality of the school life. The power of example is the greatest factor in the religious life of the school. Kinship with God is made much of. There is, from the necessities of the case, an absolute avoidance of all sectarian prejudices, and of the man-made theology of the first Christian Church. There is a strong stand for morality and uprightness of character.

The program in these essays for religious instruction has not progressed beyond the blossoming of the fig-tree state; but it is still a welcome sign of the times, and of the approach of the Lord's New Age. "Behold I make all things new."

RUSSELL EATON.

## "THE HOLY SPIRIT IN THOUGHT AND EXPERIENCE."*

THIS book is one of a series of Studies in Theology now being published by the Scribners, and is a careful and excellent piece of work from that point of view. The author in his Preface truly says that "it is a frequent and well-founded complaint that the doctrine of the Holy Spirit has been strangely neglected by theologians." His aim, therefore, is to bring together the materials available and to give a coherent account of them. The basis upon which he works is, of course, the Sacred Scriptures, but he presents also the thought of the times in which it was written, and in subsequent chapters adds the interpretations that followed, down to the present — at least in the Christian Church of the First Coming of the Lord. His chapters unfold as follows: The Spirit of Yahweh; The Holy Spirit; The Spirit of Wisdom; The Dispensation of the Spirit; The Spirit of Jesus; The Spirit of the Logos; The Holy Spirit in the Trinity; God, the Holy Spirit; The Grace of the Holy Spirit; Summary and Conclusion; Bibliography; Index.

In the Old Testament he finds Monotheism emerging from the polytheism of surrounding nations. "While the demigods are separated more and more from Yahweh, and develop, some into angels and some into evil spirits, the Spirit appears as a form of His activity, or as His supreme representative" (p. 2). "The earliest appearances of the Spirit are those associated with the Judges" (p. 3). The author collects all the passages in which reference to it appears, and reaches the conclusion that it was present in Hebrew thought from the beginning of its history. It was regarded as inspiring the actions of warrior, judge, and prince, and was gradually extended to the poet's and artist's inspiration, the reformer's message and the nation's

**The Holy Spirit in Thought and Experience.* By T. REES, M.A. (Lond.), B.A. (Oxon.), Principal of the Independent College, Bangor, North Wales. New York: Charles Scribner's Sons; 1915. 12mo. Cloth, 75 cents net.

hope. After the exile its prophecies became especially Messianic; but for a long period before the fulfilment of those prophecies the activity of the Spirit became less and less manifest. So the Old Testament revelation came to an end.

New Testament revelation began with angels, messengers of the Spirit, appearing with the annunciation of the fulfilment of prophecy, a Virgin with Child by the Holy Spirit. Here we find a confirmation of the familiar teaching of Swedenborg, although the explanation is given from an entirely different point of view. Swedenborg explains why the term "Holy Spirit" is used only three times in the Old Testament, and why it is written in the New Testament, "The Holy Spirit was not yet, because Jesus was not yet glorified" (John vii, 39). He defines the term, "Holy Spirit," as the Lord Himself present and operating His own gifts in Human Life through angels and men. "For after the glorification, or full union with the Father, which was effected by the passion of the cross, the Lord was the Divine Wisdom and Divine Truth itself, thus the Holy Spirit" (Doctrine of the Lord, n. 51). Mr. Rees notices the fact, but fails to understand it in this profound way. He writes:

> To be holy and to belong to God were one and the same thing. The angels as the agents of God's activity were His holy ones. . . . But the title 'holy' suffered the paradoxical fate of many other religious terms and titles; from being exalted and exclusive it became conventional, formal, and almost meaningless. It may be doubted therefore whether the term 'Holy Spirit' generally signified anything more than the Spirit of God, named in accordance with the conventional religious speech of the period. It only occurs three times in the Old Testament (Psalm li, 11; Isaiah lxiii, 10, 11), and in each case it seems to denote the presence of God. (P. 24.)

But there is a Divine Providence in this, doubtless, for it predisposes him to see further, in the New Testament, that as the Holy Spirit is the Spirit of God Himself in the Old, so it is the Spirit of God in the Lord Jesus in the New, and it seems to deliver him out of the entanglements of the doctrine of tri-personality in the Godhead. We find him writing:

The association of the Spirit with Jesus Christ is also such as to imply its distinction from Man's own spirit. The Spirit of God is identified with the Spirit of Christ. . . . In one place Paul categorically affirms that 'the Lord is the Spirit' (2 Corinthians iii, 17). . . . In so far as these passages identify the Spirit with the risen and exalted Christ, they distinguish it from the spirit of man in whom it dwells. (Pp. 98, 99.)

Indeed, this rising out of the obscurities of tri-personality is a gratifying feature of the book for a New-Churchman; and, we venture to believe, is an indication of a tendency of theological writers generally now. In conclusion, for the sake of brevity, we cannot do better than to sum up in the author's own closing paragraph:

Theology, in the doctrine of the Spirit, has preserved something of the facts of God's dealing with man, and has revealed the vastness of the problem which they present to the human mind, but it has scarcely improved upon Paul's conception that 'the Lord (Jesus Christ) is the Spirit.' In Christ, God goes forth out of Himself, through Christ He reveals and communicates Himself to men, and in Christ He dwells and works in human experience as Father and Savior and God of all grace. But Christ thus conceived is not merely a man who lived within the limitations of one point in the distant past, but Christ exalted and endowed with all the attributes of the ancient Hebrew conception of the Holy Spirit, Christ uniting in Himself the loving affinities of our common humanity and the transcendent holiness and all-sufficient grace of the eternal God, Christ the Holy Spirit who proceeds eternally from the Father and dwells forever with His saints. (P. 212.)

H. C. H.

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## "THE INFLUENCE OF JOY"*

THE announcement of a book upon any phase of the subject of Joy tends to make one anticipate a literary essay; but if one take up the present treatise with any such anticipation, there will be a resulting disappointment proportional to the difficulties one experiences in thoughtful reading of a not very arduous kind. The publisher's wrapper informs us that "this is not a platitudinous treatise on happiness; it is a scientific exposition of both

* *The Influence of Joy.* By GEORGE VAN NESS DEARBORN, Ph.D., M.D. Boston: Little, Brown & Co. 1916. 240 pp., 12mo. (Mind and Health Series.) $1.00 net.

the mechanism and the significance of the basic emotion with which it deals." Such a statement should be sufficient warning for one not to be dismayed if one find the technical language of psychology and physiology on every page. The first part of the book begins with an outline survey of "the power of joy," after which there follow chapters on the influence of joy on the digestive processes, on the circulation, on the nervous system, etc.; while the second part considers "the necessity of joy," in chapters entitled Work and Play, Worry and the Glory of the World, The Economics of Happiness, and Personality. As one might expect, a chapter on The Love-Life offers the best opportunity anywhere to be found in the treatise for a little literary effusiveness; and here one finds the author quoting several selections of poetry.

But though the publishers call this little work "a scientific exposition," the reader cannot but be surprised that the author's method of handling his subject results in throwing some interesting light upon human happiness; and surely, in "this 'Americanitis'-infected Land of ours" (p. 187), with its hurry and worry and its crazy pursuit of wealth and amusement, any serious study bearing upon the subject of happiness ought to attract attention and be worthy of earnest consideration. The author has made a reputation by his researches into the relations between the body and the mind, especially as related to useful efficiency; and therefore every reader may expect to profit by a careful perusal of this volume.

The fundamental purpose of the author was not mainly scientific, but practical. This is indicated in many ways, and is expressed in the following words in the final paragraph (p. 218):

> We may cordially agree with sundry theorists that gladness as an effective agent in our behavior is eminently easy of cultivation. Were it not so, this book were of no use beyond its narrow and problematic scientific interest. As a matter of fortunate fact the Master Law of Habituation rules in this as in all besides. Gladness of effective permanence and degree is not a mere theory of the optimistic morning sunshine, but a thoroughly practical and practicable human attitude. The *persistent will to be glad* is at first a joy, to be sure, but soon Na-

ture makes of it a wholesome religion, almost a worship of humanity and thus a form of love to God; and

"Love that hath no beginning hath no end."

From the standpoint of each individual, active life is made up of expression and repression. A normal resultant or accompaniment of all orderly expression is a more or less apparent experience of satisfaction or joy; while repression, however necessary its exercise over the surging and contending motives that strive to control us, always involves a positive or a negative deprivation of some phase of gratification. The truly joyful life is a normally active life, without either hurry or worry (a term which our author felicitously defines as "the habit of wasting the soul and the body on evils that have not come"); and of course it involves hygienic living, with both useful and recreative activity as essential ingredients.

The general tonic effect of joy upon life is also considered incidentally, not only as increasing and sustaining "the operative enthusiasm of the nervous system and of its effectors, the muscles and the glands," but as having a reflex effect upon character, as voiced by the philosopher Spinoza when he transposed the precept "Be virtuous, and you will be happy" into "Be happy, and you will be virtuous." This idea also apparently underlies our author's approval of certain transformations going on in the educational world, when he says:

We must welcome vigorously then that near-future combination of the Montessoriized outdoor playground and intensive home education that will properly prepare the girl and boy, ideally together, not only for rapid school-life at about ten years of age, but for Great Life at every age, *and* for the joy of living it. (P. 213).

B. A. W.

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## "NEW PROOFS OF THE SOUL'S EXISTENCE."*

THE new proofs of the soul's existence in this volume are philosophical. The author does not base his argument on psychical evidence, but on the nature of thought. He says,

* *New Proofs of the Soul's Existence.* By S. S. HEBBERD. Boston: Sherman, French & Co. 1914. 86 pp., 12 mo. $1.00 net; $1.10 postpaid.

"All the grand divisions of thinking are reducible to one essential function, to wit, the interpretation of the given in terms of cause and effect" (p. 26). This leads up to the recognition of causation as real, and finally to the existence of God as "the perfect or self-sufficient cause." From the unity of consciousness he argues the existence of the soul. "The animal senses," he says, "show us the visible; but the thinking soul reveals the invisible." The ability to reason and arrive at causes is therefore a proof of the soul's existence. Following out this line of argument the author treats of the nature of thought, God as the perfect cause, the unity of consciousness, freedom, and immortality. All these are factors in the proof of the soul's existence. In treating of the soul's immortality he uses as an argument for the soul's continuation after death, that the mind is supreme over the body; that a belief in immortality is an essential element in all religion; that the highest good is possible only on the presupposition of the immortality of the soul. Again, science looks toward immortality in its doctrines of evolution and the conservation of energy. The author concludes that the law of causality guarantees our knowledge of both the spiritual and the physical.

It is undoubtedly true that when rightly viewed all planes and phases of truth mutually confirm and support each other.

JOHN WHITEHEAD.

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## RECENT PAMPHLETS FROM ENGLAND.*

SINCE the beginning of the year the REVIEW has received from the New-Church Press of London editorial copies of several pamphlet publications, the titles of which are given in the foot-note herewith.

* *Emanuel Swedenborg,* Seer, Theologian, Philosopher, Scientist; a brief sketch of his life and work. [Cover title: *A Great Man with a Divine Mission.*] By REV. WILLIAM E. HURT. 16 pp., portrait, 12mo. Paper, 20 cents.

*The Divine Incarnation.* By REV. J. J. THORNTON. 20 pp., 8vo. 8 cents.

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